Pacific School of
Religion
Berkeley, Calif.

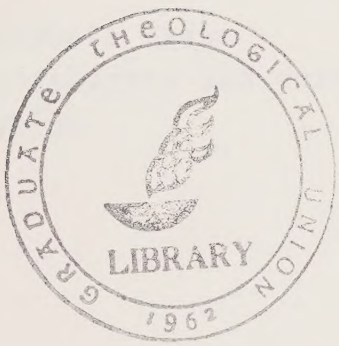
Digitized by the Internet Archive
in 2025 with funding from
Graduate Theological Union

https://archive.org/details/recreationforyou00unse

THESES

1940

VOLUME ONE



34437

C O N T E N T S

FOR THE DEGREE OF MASTER OF ARTS

Misaki IiJima
Recreation for young people in the Japanese church

Marvin Keislar
The relationship between Christianity and the thought of Mohandas Karamchand Gandhi

Paul Maxwell Pease
The philosophy and practice of Peace Education

RECREATION FOR YOUNG PEOPLE IN THE JAPANESE CHURCH

MISAKI IIJIMA

B.A., University of California, 1936

THESIS

Submitted in the Department of Religious Education in partial fulfillment of the requirements for the Degree of Master of Arts in Pacific School of Religion

1940

FOREWARD

The study of recreation in all its phases is limitless. In the following study I have tried to show the needs of recreation in the Japanese churches, especially in their work with young people.

This study has been of great interest to me because I feel that a church totally devoid of a recreational program will fail. On the other hand, neither will it succeed if the chief interest of the church is all recreation. Such a procedure will not permanently keep the young people within the church.

To Pacific School of Religion and to its faculty, the writer humbly expresses her appreciation, for allowing me to study here. It has been an experience which will remain long in her memory. The writer is grateful to the various leaders and directors of the Japanese churches and other organizations for their kind help and cooperation. Lastly, I wish to acknowledge the help, guidance and encouragement of Dr. Walter J. Homan of the Department of Religious Education.

Misaki Iijima

Berkeley, California
April, 1940

TABLE OF CONTENTS

Page

[illegible]..... ii

INTRODUCTION..... 1

Chapter

I. THE IMMIGRATION OF THE JAPANESE INTO THE UNITED STATES..... [illegible]

II. THE CULTURAL AND SOCIAL BACKGROUND OF THE JAPANESE..... 8

Bushido
Code of Bushido
Influence of Bushido on Japanese Thought

III. THE JAPANESE YOUNG PEOPLE..... 16

Characteristics of Young People
Peculiarities of Japanese Young People
The Kibei

IV. THE RECREATIONAL FUNCTION OF THE CHURCH.... 29

The Place of Recreation in a Church
Recreation and Character Development
Definitions of Play
Theories of Play

V. SURVEY OF THE JAPANESE CHURCHES..... 41

Reformed and Evangelical Church
Ford Home
Christ Church
Tenth Street Methodist Church
Independent Congregational Church
United Church

VI. THE JAPANESE Y.M.C.A. AND Y.M.C.A. IN SAN FRANCISCO..... 58

VII. [illegible] 65

Qualifications for Leadership
[illegible] Principles of Leadership
[illegible]
[illegible]

VIII. SUGGESTED PROGRAM OF RECREATION..... 77

Tenth Street Methodist Church
Independent Congregational Church
The San Francisco Churches
[illegible]

APPENDIX..... 100

BIBLIOGRAPHY..... 103

INTRODUCTION

This thesis is an attempt to point out to church leaders, lay and clergy alike, one phase of church work which the Japanese churches on the Pacific Coast have failed to recognize. This is in the great field of the recreational function of the church. Present leaders, both lay and clergy, have not been fully educated to modern religious educational trends. For many of these leaders education, both secular and theological, ended with schools in Japan about 20 or 25 years ago. At the same time many young people grow up in the church and as fast as they grow up, leave it. Churches cannot expect to hold their young people if they fail to provide a well-rounded program. Because of this lack of knowledge on the part of its older leaders, young people have turned away to other institutions where recreational activities are provided for them. San Francisco is a good example of meeting this tendency. Far-sighted leaders, realizing the needs of the young people, have opened up the Y.W.C.A. and Y.W.C.A. with activities that interest the Japanese youth. A serious problem has risen in San Francisco, and only a well correlated and planned program of recreation worked out by the Y.M. and Y.W.C.A. leaders and the religious education directors of the churches can be the solution.

On the other hand, a situation is found at the Oakland 10th Street Methodist Church, where the first generation leaders have given to the young people too free a hand in the recreational program of the church. Given a well-equipeed gymnasium, the athletic program is the dominating interest of the young people. Poor recreational leadership and poor guidance have put athletics over and above the service, instruction and worship function of the church. Thus it is interesting to hear this remark of an American worker in a Japanese church: that "among the Japanese young people, everything stops for basketball." This sort of thing must end if the Japanese churches are to exist in the future. The recreational function of the church is not to be used as a bait to attract young people to the church. This line of thought will defeat the church in its purpose right from the start.

A third type of a church is one poorly equipped for any form of a recreational program and yet one so situated that it is far from any recreational agency. This type of a church is the predominating one among the Japanese Christians. The Oakland Congregational Church is an example of this and is discussed in detail in chapter five. The recreational program is sporadic and as a result usually ill-planned. The older people look upon this type of activity with suspicion and misgiving.

The great task of the Japanese church today is to educate its members to recognize that the play function,

or play desire, of individuals is a necessary part of every-day living. Since the church is interested in a well-developed personality, its recreational function is a necessary part of its whole task. After this has been firmly established, lay volunteer leaders in recreation must be developed as in all other fields. The field is an enormous and an untouched one, but one that needs immediate attention. Recreation must be put in its proper place and setting. Its problems and approach will be the thesis of this study. It will not attempt to solve the problem, rather it is hoped that this study will open the eyes of the religious educators of the Japanese churches to the glaring gap they must soon close.

For this study I will confine myself to the church's recreational function as a part of its obligation to young people, or those who are from eighteen to about twenty-four years of age. Leaders will readily understand that this is the most crucial period of a person's growth. The meaning of life is beginning to take definite form in the minds of these persons and personality development will determine to a great extent the life which is to follow. It is a difficult task to hold high school students in the church, but during the years that follow it is more difficult, and the church will need to redouble its efforts. Conflicting issues and crises arise and if the work of the church is to have any meaning at all, the church's teachings should be of fundamental importance in determining the course that the

young people will follow. The influence of the church must be so thorough that it pervades every phase of the life of every person. Above all the recreational need of every individual young person should be met by the church. The play instinct is there and needs expression. The church must guide youth toward right channels. It cannot justly be critical of commercialized recreation until it meets this need with a far-sighted recreational program, one which will aid in the development of true Christian personality.

CHAPTER I

THE IMMIGRATION OF THE JAPANESE INTO THE UNITED STATES

The question of the place of recreation in Japanese churches in the United States cannot be adequately discussed without a knowledge of the cultural and historical background of the Japanese who settled here, and their attitude towards social activity. The majority of the Japanese immigrants coming to the United States were farmers and farm laborers. In other words they were a product of rural society which in any country is apt to be more conservative than the urban population. The period of Japanese immigration into America began in 1886, when there were 194 immigrants and ended in 1907 when in the summer of that year, the governments of Japan and the United States entered into an agreement with a view prohibiting the immigration of Japanese laborers into the United States.[1] However immigration of these people continued but on a much smaller scale. This was completely stopped in 1924 by the Oriental Exclusion Act. In a manner similar to that of other immigrants, the Japanese came to the United States because of brighter

---

[1] Kiyoshi K. Kawakami, [illegible] (New York: Fleming H. Revell Co., 1912), p. [illegible].

economic possibilities. They at first came to the United States without any intent toward colonization. As they found that a fortune could not be made, at least living was not as hard as in the mother country. The children of these immigrants constitute the so-called second generation Japanese.. The majority of the Japanese in the United States are found in the state of California, and as in large cities, there is a concentration of these in the San Francisco Bay Area.

To understand thoroughly the older Japanese residents in the United States, we must turn to a short study of the characteristics of the Japanese as they were some twenty or thirty years ago in their native country. The Japanese nation, like many old countries, is steeped with tradition. The rural districts were characterized by peaceful feudalism and by the encouragement of art and learning.[1] These conditions existed in spite of the fact that the modern era began in 1868 with the coronation of the Emperor Mutsuhito, and lasted through the post-war period. This is usually considered the period of the westernization of Japan. This process had not yet reached the rural section. Even today there are many small towns where there is only one telephone. The process is a slow one, and it is no wonder that practically all of the Japanese arriving in America knew nothing of things Occidental.

---

[1]Inazo Nitobe, The Japanese Nation (New York: G. P. Putnam's Sons, 1912). p. 160.

Very few immigrants arriving here in this country professed faith in Christianity. This is not surprising in the face of the fact that less than one percent of the population in Japan was Christian. Christianity about 20 or 30 years ago had not yet penetrated into the rural section from whence came the bulk of the immigrants. Though few in number, the Japanese who came before 1886 immediately began building churches under the leadership and initiative of their American friends, so that last year in 1939, the Japanese Protestant Churches celebrated their sixtieth anniversary of the founding of Christianity among the Japanese in the New World. From the earliest times, the American Protestant Churches started mission work among these new immigrants. The work is still going on, a great deal has yet to be done. True to tradition many of the older Japanese cling to a religion which might be nominally called Buddhism. It has adapted a great number of the practices of the Protestant Church. Buddhism still has the larger following among the Japanese. Japanese Christians are in a distinct minority.

A noble work is going on in these Japanese churches but this does not mean that there is no more improvement to be done. In the field of recreation practically nothing has been done except for one church, the Tenth Street Methodist Church of Oakland. Each church in this area has its own peculiar problem in regard to an adequate recreational program. We must first turn to a study of the Japanese.

CHAPTER II

THE CULTURAL AND SOCIAL BACKGROUND OF THE JAPANESE

Up until the time of the restoration of the Mikado in 1868, the Japanese lived under a feudal system of government. The influence of the feudal system was very great at the time of the Japanese immigration into the United States. Thus Nitobe declares: "The moral ideas of Japan are locked up with the understanding of feudalism of Japan and Bushido."[1] Bushido is a term the Japanese use meaning a living code of ideals and manners---literally it means "military-knight-ways." At first it was an unwritten code which was observed by the feudal lords but later it became expanded to include cha-no-yu (tea ceremony), jiu-jitsu (the art of self-defence), hara-kiri (self-embowelment), polite prostrations on the mats and genuflections on the street, rules of the sword and road, all leisurely salutations and politest moulds of speech, canons of art and conduct, as well as heroism for wife, maid and child.[2] A number of these customs were

---

[1] Inazo Nitobe, Bushido (New York: G. P. Putnam's Sons, 1907), p. x.

[2] Ibid., p. xix.

done away with during the Restoration, but Bushido's moral principles had a profound influence on the generation of the Japanese who immigrated to this nation.

The sources of Bushido are many. It is the product of the Japanese people through the decades and centuries of the military life of its feudal lords.[1] Buddhism furnished a sense of calm trust in fate, a quiet submission to the inevitable and a stoic composure in the presence of danger or calamity. Shintoism contributed a loyalty to the sovereign, reverence for ancestral worship and filial piety. From Confucius, Bushido drew its ethical doctrines. The code of the samurais or the feudal lords in outline form is as follows:[2]

1. Rectitude or justice. Rectitude is the power of deciding upon a certain course of conduct in accordance with reason, without wavering; to die when it is right to die, to strike when to strike is right. Later rectitude came to mean a vague sense of duty which public opinion expected an incumbent to fulfil. It is easily understood that this is far short of the Christian doctrine of love.

2. Courage or the spirit of daring and bearing. Courage is doing what is right and to bear its consequences bravely. Thus children early in their childhood were taught to bear pain and were scolded when they cried.

3. Benevolence or the feeling of distress. Bushido accepted and corroborated paternal government. Benevolence was able to prevent the regime of feudalism to degenerate into militarism of the worst kind.

4. Politeness. When propriety was elevated to the sine qua non of social intercourse, it was

---

[1] Ibid., p. 11. [2] Ibid., pp. 23ff.

only to be expected that an elaborate system of etiquette should come into vogue to train youth in correct social behavior.

5. Veracity and sincerity.

6. Honor. A person's reputation was the last appeal to correct behavior on the part of a youthful delinquent. Honor was closely bound with strong family consciousness.

In the education and training of a samurai, character building was stressed. Thrift was enjoined by Bushido, not for economical reasons so much as for the exercise of abstinence. Luxury was thought the greatest menace to manhood and severest simplicity of living was required.[1] The discipline of fortitude was taught early to youths. They were taught not to mar the pleasure or serenity of another by expressions of their own sorrow or pain. Thus Japanese have been described as stoical. This may be a trait of the Japanese, yet under it all they are susceptible to all emotional feelings. Athletics and exercise were encouraged, not for the enjoyment and pleasure one could derive from them, but because one became better physically equipped to perform his duties. "Self-mastery"--the maintenance of equanimity of temper most trying, whether in war or in peace, of composure and presence of mind in sudden danger, self-possession under calamity and reverses--was inculcated as one of the primary virtues of man; it was drilled into youths by genuine Spartan methods.[2] Thus an eighteenth

---

[1] Ibid., p. 98.

[2] Inazo Nitobe, The Japanese Nation (New York: G. P. Putnam's Sons, 1912), p. 256.

century verse reads as follows:

> Subdue first of all thy own self,
> Next thy friends, and last thy foes;
> Three victories are these of him
> That would a conqueror's name attain.[1]

Though the samurais kept themselves socially aloof from the populace, they set a moral standard for them and guided them by their example. Every channel of human activity, every avenue of thought received in some measure an impetus from Bushido.[2] During the transitional period when the greater part of the Japanese immigration occurred, Bushido was the guiding principle for the individual and the nation. It still is a formative force even up to this time.[3]

Under a social structure based on Bushido it is quite clear that the first generation would be surprised at the attitudes of their offspring toward play. Life was too hard for the first generation people while they were in Japan. Economic circumstances prevented them from enjoying life and as declared before, life to them was a serious thing. It meant rising when the sun rose and working until late every evening in order to keep the family from starvation. The social unit was the family and not the individual, and it was the family which decided every important problem--even the marriage of the children. However this does not mean that the life of the Japanese was

---

[1] Ibid.

[2] Ibid., Bushido, p. 162. [3] Ibid., p. 172.

totally devoid of any type of pleasure. For most of the Japanese in the rural section enjoyment was derived from the family gatherings during the festival seasons, especially at the New Year when festivities often last for one week. Among other occasions for festive times were: Girls' Day, March 3; Boys' Day, May 5; harvest festivals and weddings. However unlike America the unit for every occasion was the family. Not many ever ventured forth from their homes and it was quite an event for some one member of the family to go twenty miles away from the home.

In 1912, during the time of the Japanese immigration to the United States, universal manhood suffrage went into effect. However, because of the many inconveniences of the rural districts it is safe to say that practically none of the Japanese first generation male persons had ever taken advantage of this political privilege. They were not yet ready for it. Though the Japanese immigrants landing here in America were shown to be able to read and write, they had not been educated to be useful and intelligent citizens. Their loyalty to the Emperor could not be questioned. They are a very law-abiding group. Thus during the period from 1900 to 1927 there were 2,057,794 arrests for all causes in California. Of these only nine-tenths of one percent were Japanese.[1] In other words, while the Japanese represented one and seven tenths percent of

---

[1]Albert W. Palmer, Orientals in American Life (New York: Friendship Press, 1934), p. 56.

the total population in 1910 they were responsible for only nine tenths of one percent of the arrests. Parents have taught their children to be law-abiding citizens, but because of the differences in political backgrounds, the first generation have not been able to teach their children the intricacies of governmental structures. Political and social consciousness on the part of Japanese is just beginning to arise.

At its best, living was a very difficult task for the Japanese in their homeland. A search for better economic security was the basis for a large part of the Japanese immigration. Farm life was difficult, there was lack of color and enjoyment in life. Life itself was depended upon the soil and it is no wonder that second and third sons of families left their homes and sailed for America. A desire for adventure and thrill may have entered into the mind of the average immigrant, but his chief concern was a search for economic security. Life for the average first generation has not been very kind. From an economic struggle for a bare existence they, in a measure, have been victorious over race prejudice and other attempts to undermine their character here in America. The second generation have inherited a condition much more favorable compared to the conditions their parents had met. To many of our predecessors the chief concern had been continuation of life. Under such circumstances there was an absence of what we now call the "frills" of living. Eco-

nomic circumstances both here and in Japan were such that there were little opportunities for self improvement. Under present circumstances the average young Japanese-American can enjoy life to the same extent as their American friends.

From a very static and ancient environment the first generation landed here in America and settled in large, progressive and modern cities. Most of them have taken up such occupations as small retail businessmen, nurserymen, laundrymen, restaurant owners and domestics. Their economic opportunities have been indeed narrow. On the whole they have reared large families and have educated their children well. They have denied themselves everthing so that they could give their children the best. Now as they look back upon their hardship, they are bewildered at the type of children they have reared. The older people seem to have forgotten that times change conditions, that they are living in America about a quarter of a century after they left rural Japan and to say they are amazed, bewildered and surprised is putting it quite mildly. Instead of "stoical, serious-minded" children their hands are filled with children who seek expression in their play desires. The first generation look with askance and even shame when boys and girls play and work together side by side. Thus in present-day Japan it is still the practice of separating the sexes in schools. Mrs. Roy Smith declares:

From the age of seven the sexes are kept strictly

> apart except in a few experimental schools. To the Japanese the mixed audience, dancing and co-education present very dangerous situations and to the conservative mind they savor of the immoral.[1]

In America the attitude now is of mere tolerance and they accept the play spirit of the young people, shrug their shoulders, and declare, "it can't be helped." Since "it can't be helped" there has been the total absence and guidance of the play spirit. The older people have not yet recognized that "all work and no play makes Jack a very dull boy." "It can't be helped" declare the elders and so they allow their young people to go out every night, many of them never knowing the destination of their children.

The tasks of the Japanese Church then are: (1) to teach the older members of their congregation to recognize play as a vital function of every well-rounded, fully developed individual and (2) to plan a recreational program for the church to fit the needs and requirements of those whom it ministers. This calls for a tactful and an understanding minister, well grounded in the field of recreation, and a well trained staff of leaders. The need for guided recreation is very great. In most communities young people have complete control over this great field. Nothing can be done about the pleasure seeking young people and so the older people have washed their of this whole matter. What can best be done with this freedom that the second generation young people have attained?

---

[1] C. H. Smith, "Religious and Moral Attitudes of the Japanese toward Women in Changing Japan" (Unpublished M. A. dissertation, Pacific School of Religion, 1930), p. 164.

CHAPTER III

JAPANESE YOUNG PEOPLE

Before there can be any profitable discussion of the characteristics of the Japanese youth, we must turn to a short discussion of the characteristics of young people in general. We sometimes call this age group from 18 to about 24 as the later adolescents. This is the maturing period of live. For a great majority of the young people, life's responsibilities are upon them. For the rest it means the period of preparation for their life work. This is the period of preparation, of a great deal of thinking and decision, and of the first initiation to the world from a somewhat protected society.

Physically these young people have attained their zenith. The skeleton seems to have stopped growing before the twentieth year. However the bodily tissues other than the bones such as the wisdom teeth may continue to develop somewhat later.[1] Sexually it is believed by many that these functions are mature by the end of the teens.[2]

It is not known for sure when the reproductive

---

[1] Leta S. Hollingworth, The Psychology of the Adolescent (New York: D. Appleton and Co., 1928), p. 104.

[2] Ibid.

> functions are fully matured. There have been attempts to determine this by studying the quality of offspring in relation to age of parents. Children born exceptionally early or exceptionally late in the lives of their parents may be expected to deviate from the generality, not because the maturity of their parents has influenced their quality, but because parents who are exceptional in the matter of reproduction are likely to be constitutionally exceptional, physically and mentally.[1]

Present evidence suggests that intellectual growth begins before birth and continues till some point in later adolescence. Studies show a steady increase of intelligence to the age of about sixteen years for persons in general, and little increase thereafter.[2]

> It would appear that the nervous system, which is the organic basis of mentality, "gets its growth" at about the same time as the bony tissues do. This statement, that intelligence does not grow beyond the period of adolescence, does not, of course, signify that a person cannot continue to learn new facts and habits as long as he lives; but after adolescence these facts and habits will always be of a complexity not greater than that which was then learnable.[3]

We cannot be sure when persons are emotionally stable or mature. One does not go into emotional maturity by study or growth but rather as Hollingworth believes that it is much more influenced by training and circumstances.[4] An emotionally mature person is able to suppress the reaction which he feels impelled to make, at least in part; he is able to delay his responses; he minimizes his seeking of self-pity when struck with misfortune.[5] There is no one age at which the typical individual arrives at the degree

---

[1] Ibid., p. 205. [2] Ibid., p. 206. [3] Ibid.
[4] Ibid. [5] Ibid.

of emotional control which will characterize him permanently.

When we deal with these young people we are no longer dealing with adolescents but with adults. They think of themselves capable of being masters of their own lives. In reality they live in a modern world of great doubts, fears and indecisions. In every phase of their lives they need guidance. Through the recreational approach much counseling of the informal type could be done. The church should take advantage of every avenue of approach that might help these perplexed young people. They need courage and assurance. Too many of these young people see the lesser goals, the immediate thrills, as the things of most importance.[1]

From all outward signs, the Japanese-American youth in the eyes of our American friends do not seem very different from the general run of the American youth of today. Though a large percentage go on into higher education, for the great majority, formal education ends with the high school diploma. For these young boys and girls, thoughts immediately turn to vocations. For most of them their job is usually disagreeable, long hours and poor pay. The more common jobs are; gardening, fruit markets and groceries, clerks in art stores, shoe repair, and a great army of young girls in domestic service. For the majority the

---

[1] Harry Thomas Stock, Young People and Their Leaders (Chicago: The Pilgrim Press, 1933), p. 14.

above list of jobs are the only ones open for college graduates as well. In a few instances some are able to go into the professional work. Civil service openings have allowed some Japanese to enter the field of government employment.

Japanese young people are much shorter than their American friends. Their bodies are longer, the legs shorter. The sitting position of the parents has left a mark on their children. The facial characteristics are known to everybody. In all other aspects the Japanese youth is just the same as the American youth. Because of economic conditions, marriage occurs a little later than among Americans. To some this is a serious problem as they fear a breakdown of the moral structure. This, however, is overbalanced by a more liberal attitude which has brought about sex instruction in churches and at youth conferences. The recreational program will of course be of a great help in the solution of this problem.

One great difference we find among the Japanese youth which may be a carry over from their parents is their disinclination to "talk" or to express themselves. They are very poor in expressing their emotional feelings. Any display of emotions is done with extreme care and discretion. As an example, kissing is unheard of among the first generation. Among the young people in their relations with the other sex it is being done, but any extremes of emotional display is, as yet, not very common. Because of their

inclination to be secretive about their personal problems, counseling is yet a new field. Its need will be greater as the 18-24 age group is considered the largest single group of Japanese. It is difficult to get the young Japanese to express his opinion. In a group of Japanese they are more apt to be free in their expressions, but in a mixed group with American youths, one can be almost sure that they will be as hard to "open" as clams. In cold analysis there seems to be no reason for this feeling of inferiority, but it is there to a marked degree. This trend should not be magnified too greatly. This peculiarity must be recognized when there is an attempt to provide Japanese youths with any program. Being slow at expressing themselves, type after type of program will be tried in vain, in an attempt to reach the young people's desires and needs.

Japanese young people in every possible way have taken up the "American Way." This is especially true among the Japanese Christians. Their dislike of anything to do with things Japanese is quite appalling. They seek to be American in every way possible---many wishing that the color of their hair were different. They cannot stand to be called different. In early youth they dislike to admit that they know how to speak and read Japanese. Some of them are ashamed to admit it. The change comes when they begin to seek employment. They find that a knowledge of the spoken language is quite essential in most fields of work. Tolerance has made way for distaste. Other manifestations of this

dislike for anything "Japanesey" as they have coined the word are: the dislike of most girls who have their hair combed in the strictly Oriental style---that of hair severely combed to the back and knotted; customs of bowing and politest of greetings; Japanese clothing and slippers; Japanese movies and plays. They lack a complete appreciation of the various arts of Japan. The Japanese Christians have failed to bring, in a large manner, the customs of their mother country. Flower arrangement and art appreciation are encouraged, but it is the Buddhist Churches which are sustaining the customs of Japan. Probably this is true because much of the Japanese culture and customs are linked with the religions of Buddhism and Shintoism. From this point of view Christianity has been accepted by the Japanese with some loss. It seems very strange that it is our American friends who encourage us to appreciate those things which are so beautiful in the cultural history of Japan. In the field of recreation alone, Japanese games and athletics have been displaced by American sports. Young Japanese speak in terms of football, basket-ball, tennis, baseball and other terminologies so familiar to us, and the games played in Japan are totally unknown. Japanese have almost gone to the limit as far as becoming totally American. It seems unfortunate that in one generation so few of the traditions have been preserved.

During recent years a problem has arisen in the Japanese community with the return of many members of the

Kibei group. Having been reared in Japan for the greater part of their lives, they return to America with ideas altogether different from their fellow Japanese of the same age group. Not only have they been to schools with Japanese as their basic language, but they have returned, at the age of 18-20 or over, unable to fit themselves into this new environment. A majority of these Kibeis return to their parents, but because most of them have not seen their parents since early childhood they are utterly strange to each other. A prevailing custom among the Japanese is to send children to Japan for an education while very young. They are usually in the care of some relative while the parents remain in this country. Periodically money is sent to Japan for the care of the children. Families are broken up in this manner, at least temporarily. At times many of the children will permanently remain in Japan. Those that do return will find that their very own sisters or brothers reared in this country may be very cold to them. Under these conditions, their desire is to leave "home" as soon as possible. Many feel as if they are intruders in their own homes. Separation for long numbers of years has prevented the development of the closeness of a family unit. Most of them usually wander into the large cities in an attempt to find some sort of a job. The feeling of the necessity of being independent develops. Many of them will never continue with their education, while the more ambitious ones will continue and go on into higher education.

The percentage of returning Kibei girls is very small and this is a contributing element to this problem in the orientation of these youths. Social ideas in the United States are so different from those in Japan that serious troubles have arisen. Schools are as yet, segregated from the junior high on and there are no opportunities for the members of the two sexes to meet in wholesome company. Boys early in their adulthood are exposed to commercialized vice and other vicious practices. Women in Japan are not yet considered on the same level with men as they are here in America. Thus it is often said by many that America is the best place to live if one is a woman, while Japan would be the country if one happened to be a man. We must not be too harsh in our judgments, as it was Christianity which was the motivating force in the uplifting of the position of women. Japan even in 1940 is far from being a Christian nation. Round numbers tell us that out of perhaps 70,000,000 persons not over 500,000 are Christians in Japan. Where Christianity has been able to be influential, the position of women has been raised.

Men and women are never seen together on the streets in Japan unless they are married and even then the wives are always two or three steps behind their husbands. Dates which are a common and an accepted thing here in America are unknown in Japan. The free association of people of both sexes is a shock to the Kibeis when they return to our shores. Because they are unaccustomed to escort

or "date" girls for an evening of enjoyment, they frequently meet other Kibeis at pool halls, bars and other places of questionable character. On the other hand many a love starved second generation girl may befriend a Kibei person for the thrill of receiving attention. A problem has developed because almost all of the Kibei youths are lacking in sex education and training in the moral standards of the new community, and as a result a number of illegitimate births have occurred wherein the Kibei have escaped from their responsibility. It is true nowadays that many mothers have instructed their second generation daughters never "to go out" with a Kibei youth. The influx of these youths back to this country in large numbers has aggravated the problem. The return of these young people from Japan, to a great extent can be explained by the fact that many are escaping compulsory military training of two years and the additional fear of being recruited in the army for service in China. Whatever the reason, the youths are coming to this nation so rapidly, that the various Japanese churches, both Christian and Buddhist, and other character building agencies are doing their best to fit a program to their needs.

The Kibei's first need is to be able to fit himself into the social situation of the city. "Social misfit" is a mild term to apply to these people. But above all, these youths coming to our shores must soon after their landing here in America be guided in a "way of life."

In other words, they must be taught "religion." It will be safe to say that very few had any training in Japan, so we must attack the problem of "rehabilitating" them from the very roots. This phase of the Kibei problem is just mentioned here to illustrate the magnitude of the problems of this particular group. It might be quite safe to say that in the annals of the Japanese history here on the Pacific coast, this is one of the most baffling situations they have yet faced. The churches have done very little for this group. I personally feel that the present approach of the church of evangelization and preaching is quite wrong. It is the contention of this study, that the best approach to the assimilation of the Kibei group is through a social program, with religious elements pervading the spirit of all occasions.

The approach to the work of the Kibei group will be at first based on the principle of segregation. Enough people will be found in the community for the church to start an informal group around these youths. As rapidly as possible, these young people must be combined in one group with the second generation Niseis. The work of the present Japanese church must progress in this direction. However for the time being it would be best to segregate the Kibei group into a group which they can call their own. This should not be the final solution. As long as they are separated they will be suspicious of the second generation groups. Misunderstandings are enough without causing un-

due suspicions. Those Kibeis who are aggressive and ambitious will easily and without much effort soon be members of the second generation groups. Social progress, if we may call it this, will parallel their progress in school and their general ability to "get along." Several have told the writer that it took about two to three years before they were totally adjusted to the English speaking groups. This is even true of the church societies which on the whole are very anxious to have Kibeis join their groups. Agencies especially the churches and other similar organizations must take the brunt of the work and face the task of guiding and aiding these people in their social readjustments. Other problems for this group are just as pressing. Many arrive here and immediately acquire a complex. They do not know the English language and to continue with their education would mean to enter grade schools with grade school children. Fortunately for some, continuation schools have been established in some localities. Because preparation for college will take at least a number of years, many drift in the line of least resistence. We can sympathize with them as most of them have come back to this country after a number of rigid years of instruction which has taken them through high school in Japan. They are citizens of the United States from the point of law. From the social angle, they are distinctly Japanese in their outlook and in their thoughts. The Japanese youths reared here in this country look upon them

rather unkindly, disliking the superior air the Kibeis are sometimes accused of displaying. All this will show the rather hostile attitude between these two groups of young Japanese. They are separated by a gulf of a lack of understanding and a lack of a common tongue. It is quite natural that the Kibeis will form a group for themselves and tend to become clannish.

How this group can be made an integral part of the whole of the Japanese life here in America is one that will not be solved by wishful thinking. The attempts of the Protestant churches are just a beginning. Nuclei of groups have been found in every church, but the church program embraces about one of every ten Kibei youths. The Y.M.C.A. in San Francisco is making valiant efforts to bring them together in a non-church atmosphere and yet the group is small. The influences of it is beginning to be felt as the present group is getting larger and larger. The Buddhist churches have been more successful in attracting them to their temples. Possibly it is because the Buddhist temples have preserved some of the customs of Japan. For this reason it would be quite natural for these youths to go to the temples. Then too, the temples are not limited and do not have to adhere to any strict ethical code. As for example, at their social affairs "sake" or rice wine can be served, or at bazaars or carnivals bottles of this intoxicating drink can be offered as door prizes. In order that these youths can become acquainted with the high-

est ideals as guides for their lives---the Christian churches must work unceasingly in their task.

CHAPTER IV

THE RECREATIONAL FUNCTION OF THE CHURCH

In a well-rounded program of religious education in any modern church, the recreational function of the church will be well planned along with the other phases of its work; worship, instruction and service. No work of the church would be complete without a recreational program to fit the needs of the community. Such a program would be a recognition on the part of the church that man's desires for play are just as real as his desires for nourishment and rest. Thus Mitchell and Mason declare that "play is universal."[1] Play has existed ever since man has lived. On the other hand its recognition has been slow and the present play movement is clearly a product of the twentieth century. Today play exists as a highly organized institution which is being promoted and fostered by the public. Nevertheless,

> it was not very long ago when all amusements were considered as sinful. Much of the opposition to the play movement has come from people who feel that the only way to salvation is to practice rigid self-denial

---

[1]Elmer D. Mitchell and Bernard S. Mason, The Theory of Play (New York: A. S. Barnes and Co., 1937), p. 1.

even as regards the most harmless type of pastime.[1]

A leader's first task will be one of education as there always is a considerable number of adults in every church who need education with reference to the importance of recreation in the life of children and youth and its relation to the development of strong Christian character.[2] This is especially true among the Japanese churches as many leaders still believe church equipment should be used for worship and service to the exclusion of other activities. Education must be slow, tactful but firm. The leaders must concern themselves with the welfare of the next generation of church members and if the recreational needs of the young people are not being met, the church must offer its services.

Before any recreational program could be launched, a careful study of the community recreational activities should be made. Also, any program plans must take into account the equipment the church has in its possession. The survey made should include such agencies as the Y.M. and Y.W.C.A., community recreational centers, and the public playgrounds, especially those equipped with clubhouses that are opened in the evening. Since the bulk of the Japanese youths are employed, it is only in the evenings that programs of this nature could be successfully carried on.

---

[1] Ibid., p. 20.

[2] Herbert Wright Gates, Recreation and the Church (Chicago: The University of Chicago Press), p. 64.

Work which can best be carried on at the Y's should be kept there. It is always wise that heads of every recreational institution in the local community meet from time to time so that a well-planned correlated program can be made. There are no excuses for any organization to duplicate the work done by any other agency. The church's chief interest is the development of Christlike characters and if other agencies are doing the work, as judged by the standards of the church, they should be left unmolested. On the other hand if the quality of the recreation afforded by the other agencies is not up to the standard the church desires, then it is the responsibility of the church to build a program suitable for its needs. If the church is the only agency for any play activity, then it must enter the field wholeheartedly, leaving nothing undone. Thus Stock sums up the whole problem:

> The church should insist that the philosophy underlying the community type of recreation shall be consonant with that in which religious educators believe; namely that the play program shall re-create and strengthen and not dissipate the young people.[1]

It is asked, "to just what extent is it necessary for the church to conduct a recreational program?" The following questions must be answered by the leaders concerned:[2]

1. Are the other agencies in the community equipped

---

[1] Harry Thomas Stock, Church Work with Young People (Chicago: Pilgrim Press, 1929), p. 146.

[2] Ibid., p. 145

to carry on the type of educational recreation in which the church is interested?

2. Are they willing to do it in such a way that the positive values about which the church is shall be guaranteed?

3. Will they agree that their program shall be free from those objectionable phases which vitiate the process of religious education?

It is after a survey of this type that the church is ready for its task. A word of caution should be inserted. The recreational program of any church should never be used as a bait to attract people to the church. There must be a recognition that:

> Play has its own contribution to make to the character development of the members of the group and that it also influences the life of the social organism. Character results are best achieved through the natural means of social fellowship: common study and discussion, corporate worship, union in service, and social play.[1]

Behind the whole question of play there must be a purpose: the purpose to develop Christian character, individually and in a group.[2] Stock lists the following desirable outcomes of the social life within the church.[3]

1. Unselfish type of cooperation.
2. Courage, fearlessness, self-confidence.
3. Expression of creative spirit.
4. Goodwill and expression of friendliness.
5. Honesty and fair play.

The greatest value from recreational activities of persons is found in the field of character development as stated above. Though the public schools, in an incidental manner, have done a little of character development

---

[1] Ibid., p. 147. [2] Ibid. [3] Ibid., p. 148.

of their pupils; the brunt of this great task has been carried on by the church and other semi-religious agencies. That character development is very important, nobody can deny. A person's greatness is measured in a large extent by his character. The importance of it can never be over-estimated. Thus Mitchell and Mason declare:

> A mental and physical composite that prophesies brilliant success in life may be entirely ruined if accompanied by moral laxity or weakness. A wonderful physique and brilliant intellect may be a positive detriment to society if associated with an unstable or dissolute character. Because health and knowledge without moral stamina may produce an individual who may actually be detrimental to society, many people place character as the highest objective to strive for in education. Character is at its best when allied with a healthy body and mind.[1]

> Thus educators are discovering that play activities in the broad sense are probably the most effective kinds of education experience. The possibilities of play and recreational activities as important aids to the personality and social adjustment of individuals are being increasingly recognized by mental hygienists and educators.[2]

In no other field is there so much opportunity for establishing habits of right conduct. Not only is recreation a good in itself, but it provides splendid situations to present the "principles of life" which can then be transferred from the unreal to the real world of business and other personal contacts. Mitchell and Mason say that character in a more restricted sense, consists primarily of habits and attitudes involving standards of

---

[1] Ibid., p. 148.

[2] Hedley S. Dimock, Rediscovering the Adolescent (New York: Association Press, 1937), p. 36.

right and wrong.[1] A heated basketball game can be a good situation in which boys may apply their principles of right and wrong. One of the greatest problems the city churches must face in this connection is the problem of crime and delinquency. Though the crime rate of the Japanese is low, one cannot overlook the fact that in the Japanese community in San Francisco for example, there are many questionable places which, no one doubts, are serious hindrances in the character building of the youths. Drunken brawls while yet uncommon may increase. The policy of prevention must direct the churches. This problem of crime and delinquency is not the problem of the church alone. The church must cooperate and appeal to the agencies to participate in the set-up of recreational programs by and in a community as a community enterprise under the guidance of citizens and church members, as versus unorganized gang life on the one hand and commercialized recreation on the other.[2]

> Life will not be denied, and, when socially acceptable living fails to bring opportunity for the satisfaction of human wishes, young people will turn to vicious and anti-social ways. Vice is for the most part merely a compensation device when other forms of satisfying amusements are not forthcoming.[3]

Richardson expresses this problem in the following manner: "The only way to prevent some people from be-

---

[1]Mitchell and Mason, op. cit., p. 244.

[2]William Clayton Bower, The Church at Work in the Modern World (Chicago: University of Chicago Press, 1935), p. [illegible].

[3]Mitchell and Mason, op. cit., p. 183.

coming the victims of permanently injurious influences is to inspire and direct their recreational activities.[1]

A discussion of the values one may derive from recreation would not be complete without some mention of the so-called questionable amusements: dancing, cards, and the theatre. Every church will face this problem. For the Japanese churches it will be a more difficult problem because they are so conservative. The ban on dancing is being slowly lifted among some churches. Up until recently, the Congregational Church in Oakland has been the only church in the writer's knowledge which has allowed social dancing within its doors. The churches must be very careful in launching recreational program of this type. In this field there is and will be a great opportunity for the educational task of the church. We must recognize some of the evils which were connected with them formerly. However Gates declares: The evils are not inherent in the amusements themselves, but in the associations with which they have been connected. The wise, proper, and discriminating use of all amusements is the principle which sorely needs inculcating, rather than the indiscriminate condemnation of any certain class.[2]

The principle that the church should emphasize is that of discrimination rather than universal prohibition. Young people should be trained to exercise moral judgment.

---

[1]Norman E. Richardson, The Church at Play (New York: The Abingdon Press, 1922), p. 56.

[2]Gates, op. cit., p. 65f.

in the use of recreation. This is not so easy, but it makes for strength of character, while the other method too often weakens it.[1]

Play is as old as life itself. Nevertheless the place of recreation did not attain its importance until this modern age. The emphasis we place upon it was unknown in more primitive societies. The reason for this change is chiefly to be found in the monotony incident to the division of labor, in the specialization of business and professional life, as also in the strain inseparable from the conditions of residence in large centers of population.[2] This means that most people do not find recreational or muscular activity in their work. Neither do they find their homes suitable for any recreational activity. The large cities do not allow spacious grounds, instead most urban dwellers must be content with apartments and flower pots. Not long ago many had the farms, the hills, and the bicycles at their disposal. We are now in the era of gymnasiums and playgrounds.

> It was in the 1860's that athletic clubs began to be found in colleges. Forerunners of municipal interest in recreative projects were the free public baths established by Boston in 1866, and the vacation school started by the Old First Church of Boston in the same year. Private influence opened a vacation school brought in subjects like carpentry, singing, and nature study, and others not directly in line with the usual course of study in the regular

---

[1] Gates, op. cit., p. 71.

[2] Walter Goodnow Everett, Moral Values (New York: Henry Holt Co., 1918), p. 197.

schools.[1]

Nevertheless for all this advance the play movement as a whole is a product of the enlightened twentieth century. Thus declares Cabot:

> With the decline of the mistaken respect for mere "seriousness" (which is either congenital dullness or simple sleepiness exposed in public view) we are today cultivating play instead of merely permitting it.[2]

Further the same auther declares that man has four phases of living. These are worship, work, love, and play. Cabot places play in a position just as important as the others. Pangburn, in modern language, puts it in these words so familiar to us. "A life that clicks perfectly is adjusted between work, service to others, friendships, and recreation."[3]

It might be wise at this point to define play as best as possible. Following are some definitions:

> The word "play" is used to designate that type of behavior or experience, whether active or passive, that is in accord with pleasurable emotions. It differs from work or drudgery in that it is unbalked. The chief characteristics of play are that it is joyful, is interesting and that it involves harmony between the individual and his environment. It is most apt to be found where there is surplus energy present after the necessities of life have been met. It makes use of both inherited and acquired interests. Among children, particularly, it is largely imitative. It changes with the changing capacities and needs of the developing life.[4]

---

[1]Mitchell and Mason, op. cit., p. 39.

[2]Richard C. Cabot, What Men Live By (New York: Houghton Mifflin Co., 1914), p. 98.

[3]Weaver Meddell Pangburn, Adventures in Recreation (New York: A.S. Barnes and Co., 1936), p. 13.

[4]Richardson, op. cit., p. 56.

> Play is effort in which the satisfactions are in and a part of the activity itself. Play is its own reward and no other inducement is needed. Shifting the approach from the economic one of rewads to the psychological, the definition which most adequately covers the phenomenon of play is the simple statement: "Play is self-expression for its own sake.[1]

> Recreation is activity carried on for its own sake without regard to outside purpose or rewards. Recreation is active, not passive.[2]

In this study of the recreational problems in our Japanese Churches I will speak of recreation as active, not passive. It seems that play, as defined by Norman E. Richardson, falls far short when he declares that it could be passive. Merely being a spectator is not activity to most. Neither are we attempting to satisfy the aesthetic sense of the youths we are dealing with when Richardson would consider gazing at the beauties of nature as play. These things may be incidental factor in a larger whole. For example a hike to the hills would be the purely play or recreational activity while the appreciation of nature would be incidental to it.

Various theories have been advanced to explain the play desires of man.[3]

1. Surplus-energy theory. Thus this theory advancing civilization and the improvement of education, man has an increasing amount of surplus energy, which is not needed in facing the bare, hard necessities of life. Too, in the higher forms of life, parental care leaves the children free from arduous toil. As a result they have much surplus energy.

---

[1]Mitchell and Mason, op. cit., p. 99.

[2]Pangburn, op. cit., p. 2.

[3]Richardson, op. cit., pp. 47ff.

2. The re-creation theory. The truth upon which this theory places particular emphasis is that "when mental and physical powers are sufficiently tired, man turns to play to recuperate." Play then becomes a means of relieving the tension caused by prolonged work and of reviving the jaded muscles and nerves. It is a form of relaxation.

3. The practice theory. The chief advocates of this theory bring out two important facts. First, that instincts appear or ripen before they are required in meeting the serious demands of life and second, that play is the natural means of preparing the individual for future living. In the animal kingdom, it is through the frequent and varied play experiences that animals are prepared for the serious undertakings of life. According to this theory, the more complex or higher the life, the more need their is of play.

4. The recapitulation theory. The many exponents of this theory hold that the cultural epochs of the race are produced in the unfolding life of the individual child.

5. The spontaneous-attitude theory. According to this theory, the chief characteristic of play is not physical but mental. Whenever pleasurable emotions are dominant the individual feels like playing. It is the play spirit that is the most important single factor in determining the true nature of play.

The above traditional theories disregard many important factors. Mitchell and Mason believe that there are certain inadequacies in each theory, particularly in accounting for all phases of play.[1] Instead of explaining play in the traditional way the two authors have advanced a newer interpretation of the play motive, which they call the self-expression theory.[2] To them man is an active dy-

---

[1] Mitchell and Mason, op. cit., p. 63.

[2] Ibid.

namic creature and activity is his primary need in life. Following is their explanation of the self-expression theory.[1]

1. The physiological and anatomical structure of the organism predisposes it to certain lines of activity.

2. The physical fitness of the organism has an effect upon the type of activity it engages in. Thus play is the activity of that type for which the organism is physically fitted.

3. The psychological inclinations of the individual predispose him toward certain types of activity.

> Being what he is, with the physiological and anatomical structure he has, with the degree of physical fitness he has, and with the psychological inclinations he has, all that is necessary to explain play is the fact that he seeks to live, to use his abilities to express his personality.[2]

Our play motive, and life, it seems, will never be fully and adequately explained. That we all need play and expression no one will deny. The universality of play and the manner we seek pleasure and play will attest to the argument that they are necessities of modern life. The latter can never be explained away.

---

[1] Ibid., pp. 64ff. [2] Ibid., p. 65.

CHAPTER V

SURVEY OF THE JAPANESE CHURCHES OF THE SAN FRANCISCO BAY AREA

This chapter will be devoted to a survey and a description of what is found in the various churches. This study is not to be taken as a criticism of the Japanese churches as they are today, but rather as an attempt to point out conditions as they exist today. With a little adaptation and change, the description that will follow will fit any of the Japanese churches on the Pacific Coast. With leadership now being developed and with a number of Japanese young men entering the Christian ministry, some planned and far-visioned programs will inevitably follow.

San Francisco

A distinct Japanese community is found in the city of San Francisco where there is a large concentration of Japanese life. It is bounded by Webster, O'Farrell, Octavia, and Pine Streets. Within approximately twenty-four city blocks there is a complete Japanese community sufficient in itself. Within these blocks are found Japanese shops of all descriptions: restaurants, groceries, dry goods stores, employment agencies, garages, book stores, bars, pool rooms, two Japanese newspaper plants, and three

Japanese language schools. The religious life is provided by the following Japanese churches within a radius of six blocks: the First Reformed and Evangelical Church, the Episcopal Church, Salvation Army, St. Francis Xavier Mission (Catholic), Christ Church, Ford Home (Methodist), the Buddhist Temple and the Nichiren Church(Buddhist sect). Four of these are Protestant churches. Besides these there are well equipped Y.M.C.A. and Y.W.C.A. buildings in this tightly knitted area. There is also a large transient group of Filipino men. On the outskirts live the bulk of the negroes of San Francisco. The recreational and social life of the community is centered about the Y's, the Japanese-American Citizens' League and the various churches in this area. Several fine motion picture houses are located nearby with an ice-skating rink not very far away. In this extremely busy and typical city scene the churches are valiantly doing their work.

Reformed and Evangelical church

The largest of the churches from the standpoint of equipment and membership is the Reformed and Evangelical Church. The church plant consists of a large sanctuary, offices and classrooms for the use of the Church School. Next to this building is a large educational building with a social hall large enough for volley-ball. Here in this building are more classrooms, dining room and parlors. The equipment here provided in this church is ample enough for all types of recreational activities except for basket-

ball. Volley-ball, deck tennis equipment, and a ping-pong table have been provided.

A small, but a prominent part of the young people of the 18-24 age group attend either the San Francisco Junior College or the University of California. The group numbering about thirty-five is the active group of the second generation in this church. The older ones of this group or those above twenty-three are members of the church and they bear many responsibilities of the church. About fifteen of the younger ones joined the church this year as full members on Easter Sunday. It is a unique accomplishment as young Japanese people are quite reluctant in joining the church. All out of school are employed as clerks in near-by shops, domestics in the homes of San Francisco, or employed in the larger stores in Chinatown. It is a homogeneous, permanent group, as all of them live with their parents in this community. The girls, without exception are members of the Y.W.C.A. and the boys likewise are affiliated with their corresponding organization. Naturally both groups turn to the Y's for their recreational needs.

Up until two years ago the religious education program of the church had almost collapsed. The church school and the young peoples' society were operating, but quite inefficiently. In the fall of 1938, a religious education director was sent out by the Home Mission Board. Since the task has been an enormous one, the recreational function of this church is just beginning to go into operation. In

the meantime the Y's had taken over the task. The worship, instruction and service phases of the church are beginning to be effective. Last year a beginning was made in the summer by devoting Thursday evenings to volley-ball. The activity was carried out most successfully, attracting about thirty young people. Any organized recreational activity is lacking, but because of the success of the series of volley-ball nights, it is reported that it will be tried again. The athletic equipment is opened to the use of the young people on Sunday afternoons and is attracting a good number. Membership in the Young Peoples' Society is required for participation, but these same young people may invite non-church people to come in and share the play activities provided. The Christian influence it is able to supply is a commendable thing. This is an inclusive Christian group.

Other so-called play activities are confined to occasional parties of the young people. Annually there is a hike to the hills of Marin County. Play activities are not organized in any long range program. Here at this church, dancing is not allowed. For social activities of this type, the young people turn to the Y's. At the present time the recreational and social activities of these people are found outside of the church walls. A program for the Kibei youths is lacking probably because the church lacks the attendance of this youth group. It may introduce a program fitted for these youths, not to lure them

in this manner, but to use recreation as an orientation method to introduce the church and its purpose to these people. An attractive program could be built around this group which needs attention very much.

The Ford Home

About a ten minutes' walk away from the Reformed Church is the Methodist Church, or more specifically the branch of the Methodist Church which houses the work of the young people. This is commonly known as the Ford Home. The main establishment and the church sanctuary is found outside of the Japanese community nearer to the business section of the city. Here at the Ford Home, the equipment is very poor for any sort of an extended recreational program. Its largest piece of equipment is a ping-pong table. The program of recreation parallels the equipment found here.

The young people at this church are what the leader calls a "transient group." As three-fourths of all the Japanese churches in California are Methodist, young people who come from elsewhere and are employed in San Francisco find their religious opportunities at this Home. The young girls are employed largely in homes where they receive good wages or are employed in the various Japanese firms. On the whole the turnover of the girls in this group is quite great. Boys also find employment in the stores, but they tend to be more permanent residents of San Fran-

cisco. A few of the members are students in the various colleges in this area.

A long range program of any type is almost impossible here in this instance, as the membership changes so often. A fellowship hour follows the regular Sunday evening meeting which may be a discussion or a devotional service. The fellowship hour lasts from nine to ten in the evening. It usually is composed of informal games, conversations and light refreshments. This type of recreation fits in very well expecially for the girls---giving them a change from the dull routine of working in the homes. Occasionally there are provisions for a more thorough type of a social, but these are not regularly held. Occasions such as Hallowe'en will usually be observed with a party. A ping-pong tournament is now being planned within the group itself. Interest in this is running high and it will be a commendable thing to have occasionally.

The Methodist Church and more informally, the Ford Home stands as a distinct service to the large number of young people who have no permanent home in San Francisco. It serves as an excellent agency to meet the religious and recreational needs of these "homeless" young people, who have come to the city from outlying districts. This church has a special mission to perform and it would be correct to suggest that it has been instrumental in saving many from going "wrong."

Christ Church

Completing the triangle is this third church commonly known as the Christ Church almost equal-distant from the other two churches. The church is a union of the Japanese Presbyterian and Congregational groups. It lacks typical church building, a sanctuary, and religious educational equipment. The building has been improvised from two large old-fashioned homes. This church, probably because of the make-up of its membership has been quite successful in holding its young people. The twenty-five-thirty age group which is lacking in the other churches is conspicuous with its presence within the church and it is quite active. Lay leadership has been very active here. The Y.M.C.A. should be proud of the fact that this leadership was developed at their institution. For many years, until retirement last year, the executive secretary of the Y.M.C.A. was active in this church. The influence of this one man must have been enormous.

These young people of Christ Church are mostly employed, a few of them are attending colleges and other similar institutions. The equipment for recreational purposes is about as bad as the Ford Home if not worse. The inevitable ping-pong table is to be found here. Social and recreational events are few and far between. As this group is very active at the Y's there is a minimum stress on recreations and socials. Fellowship hours, occasional parties

are held, but not very regularly. This group, like the Reformed Church, is quite homogeneous, and the great majority of them reside with their parents in the Japanese community.

Oakland

As we turn our attention to Oakland we find a situation quite different. The Japanese are not as concentrated in one district as they are in San Francisco. One concentration of the Japanese is found in what might be called the Chinatown of Oakland bounded by Eighth, Fifth, Harrison, and Madison Streets. The Harrison Methodist Street is in this community but curiously this is the weakest and smallest church of the three Japanese Churches in Oakland. Here, the Buddhist Church exerts a very strong power with activity programs for all ages and interests. It is caring for every recreational need. Another concentration of Japanese is found further west about ten blocks with the largest church quite centrally located at Tenth and West Streets. Here at the 10th Street Methodist Church, the equipment is up to date with an excellent educational unit built about 1931. This district lacks the concentrated Japanese population that is found in the other area. The Japanese are scattered, most of them living a considerable number of blocks from the church. Throughout the rest of Oakland the Japanese are found in the unrestricted area. The third of these churches is located at Sycamore

Street between Grove and Telegraph, which is outside the concentrated district. The Congregational Church is indeed, built upon a strange membership. Its members are drawn from Castro Valley, Alameda, San Francisco, Oakland, and Berkeley. The church's strange and rather romantic history lies behind the situation. Its membership is quite small, and the equipment quite poor. In this present study I will eliminate the Harrison Street Church as there is no group there for the eighteen-twenty-four age group. The young people have not attended this church for about five years. They either attend the strong Buddhist Temple or the Tenth Street Methodist Church.

Tenth Street Methodist Church

This is the largest and best equipped plant of all the Japanese churches in the Bay Area. In its educational building, exellent equipment is provided for the young people. Facilities are there for basketball, badminton, ping-pong and other typical games. A well equipped stage has been built at one end of the gymnasium so that groups may use it for dramatic productions. The recreational program is moderately planned with 'play night' set aside for Wednesday evening. On this evening anybody is welcomed to enter its doors and take advantage of the equipment and spend the evening in healthy recreation. Three basketball teams provide other group activities. The Japanese Amateur Athletic Union (JAAU), of which this

group is a member, sponsors a basketball tournament each year extending from February to about the first of March. A team is entered in each of the three divisions, classes A, B, and C by this church. The eighteen to twenty-four age group is represented by two teams, while the other team is composed of junior high and high school youths. The teams are coached by a former basketball player who is a member of the church. The girls usually have a basketball team, but occasionally, as this year there were not enough girls interested.

The group found at this church is quite a homogeneous one. Most of them are employed though the number of younger members going on to higher education is rapidly increasing. The church has had a difficult time in keeping its young people within its fold and it has hoped to succeed through this extensive program. However only a small percentage of this group have joined the church. It is quite a stable group as far as residence is concerned and much is expected of these young people who number about forty.

Another recreational activity of this age group is the production of an operetta every year for the raising of the building fund, thus developing talent among the young people. The Senior League which consists of boys and girls just out of or still in high school conduct its own socials and parties. The older adolescents or those above twenty which make up a large group has disorganized

and is inactive. However they go on a Memorial Day week-end "retreat" into the Santa Cruz Mountains annually. The program of this retreat is quite definitely on the recretional side. For many of the young people it will be the only form of vacation during the year. Hikes, picnics, lunches round out the recreational program of this 10th Street Church. Up until last year dancing was forbidden in this spacious gymnasium, but with the ban lifted it is hoped that dancing which was formerly carried on outside of the church walls will be brought in and enjoyed.

For most of the youths at this church, it is a social as well as the religious center. It is quite a tightly knit group. The church should capitalize upon this condition and make every effort to make the Christian spirit must invade every phase of its varied activities or it will defeating itself. In the carrying on of its heavy program it should not lose sight of its objectives. It needs and calls for supervision which would greatly increae its efficiency.

Independent Congregational Church

The equipment found at this church is not adequate for the present needs of the church. This church has always been proud of its name as unlike any other Japanese church here in America it has been financially independent from its beginning. The influence on the young people has been great and those over twenty-two have been very active

in the various activities of the church. For an extended program which it needs immediately, the equipment is very limited. Because all live at a considerable distance from the church its importance in the field of recreation has been small. For most of these older young people the church is not their social center. This older group is a strange and a heterogeneous one, as among its members we find business girls, domestic girls, small businessmen, students of both college and seminary. The group has quite a large turnover in membership, yet at the same time it has preserved a rather permanent nucleus. The church has been noted for its production of ministers. The great weakness of this church is the lack of organization of the sixteen to twenty age group. It is noticeable for its lack of boys in the late teen age. Probably this is true because of the little interest given to the activity side of the program for the boys of this age group. For one reason or another the girls of this group have not been kept in a permanent organization. It is to this age group that this church must turn its immediate attention.

That seemingly indispensable item, the ping-pong table is to be found here. Two rooms have been renovated to make a social hall where lunches, meetings, and parties of the young people are held. Outdoors, a basketball court is provided for the young people. Boys of the twelve-sixteen age group are found to be taking advantage of the court outside of church hours. At the present time plans

are being made to organize a basketball team of these boys for competition with other church organization if not the JAAU.

The recreational program at this church is very sporadic. It is usually confined to parties of the young people. Dances are held not more than twice a year, since this isn't a socially minded group. Hikes, picnics, rowing at Lake Merritt are annual events.

Because of the varied interests of the twenty-two and over age group a planned recreational program is not an absolute necessity, however the younger people need organization and a planned program. The recreational program must from now on become increasingly stronger. It has been conducted in a haphazard manner much too long. Between the adults and the older young people there has been a close feeling of unity and the church has been very proud of this. But this will not be the case in the sixteen to the twenty year group. This unity of the young and old may be partly explained by the presence of Kibei youths who form a link with the second generation and their parents. The fact that young and old worship together makes for unity. The young people have been quite receptive to the Kibei youths and they have taken places of leadership in this group. The older young people have been carefully educated in church responsibility. The next and compelling task of the church's completion of its four-fold task should not be overlooked.

Berkeley

As we turn our attention to the university city of Berkeley, another interesting situation occurs. The presence of the University of California gives this community a peculiar problem. The Berkeley residents are scattered through the area bounded by Ashby, Grove, Dwight and Sacramento Streets. A large number of these Japanese earn their living through gardening, day laboring, small shopkeeping, domestic service and as employees of San Francisco firms. There is also a small number of professional people. The largest of the two Protestant Churches is found at Carlton and McGee Streets. This is a union church of the Disciples of Christ and the Methodist denominations. The other is the Free Methodist Church found around the corner from the United Church. The Buddhist Church as elsewhere is exerting a great influence and is a force to be reckoned with. They have just recently built a small but an adequate temple on Oregon Street and are going ahead with a very large and comprehensive program. In recent years the Buddhists have been very active because they are still the most financially powerful group among the Japanese.

As in Oakland the city of Berkeley is minus a distinctly Japanese "Y" as in San Francisco. Thus for the athletically minded young men in this city there has grown up what is known as the Nissei Society (the word meaning

second generation in Japanese). Though a social organization, its recent purpose has been the fostering of athletics and the entering of teams for competitions. It is a non-religious organization.

The Japanese-American Citizens' League, a national organization, has a chapter in the Oakland and Berkeley area and this organization, to a great extent, supplies the older young people with their social needs. This group attempts to foster good American citizenship among the Japanese youths of voting age, and encourage voting in all elections as well as providing the social needs of many youths. It is hoped that they will contribute greatly to the total work of promoting good citizenship in the United States today.

United Church

As stated before, this church is a union of two denominations. They were physically united when the present building they are now occupying was completed about six years ago. It is the first unit of their building program. The present is a small educational unit and they are still minus a regular church sanctuary. At the present time they are using their dining room for devotions. This room is also used for social activities. It is too small to use for active recreational programs. On the whole it would be safe to say that the present Japanese Protestant churches except for a few are not ready to do

justice to the four-fold program of religious education in the church. They are not physically equipped to do so, and in this respect the Buddhist are one step ahead.

There are two distinct groups found at this church. One is a permanent group---most of its members are non-collegiate and call themselves the Alpha Omegas, while the other is a transient group---all of its members attending college. This group is called the Berkeley Fellowship and it usually meets at the Plymouth House of the Berkeley First Congregational Church. The two groups rarely meet together. Each group seems to be very conscious of its individual characteristics. The Alpha Omegas are a homogeneous group and they are the nucleus around which the future church will be built. As in other churches it has not been very successful in keeping its older young people in the organization. The social and recreational program of the Alpha Omegas has been confined mostly to monthly socials and parties. The girls of this group this year have organized a basketball team independent of the church and recently won the championship of the Japanese Women's Athletic Union. This is an illustration of the type of thing which will be done when the church has not been successful in satisfying the needs of its members. Because they were not led by a qualified leader the girls practiced on Sunday mornings, which would be contrary to any good religious education practice.

On the other hand the Fellowship confines itself

to weekly Sunday meetings at the Plymouth House. The social and recreational program is not emphasized as the Japanese Men Students' Club, the Japanese Women Students' Club and the International House of the University of California meet these needs quite adequately. The university offers excellent facilities for the athletic interests of this group. The Fellowship is important because of the religious needs it fills for the students who come from great distances to pursue their educational interests and ambitions. This latter group is not expected to contribute much to the total life of the church. The more active and religious of these some sixty members of the Fellowship are contributing their services as teachers in the Church Schools of both of the Berkeley churches.

Out of this study of these churches around this Bay Area, there is a realization that every one of them is faced with varying problems. No two churches are alike and so a single standard plan could never be planned. Each one has its counterpart in some one of the many Japanese churches on the Pacific Coast. They will not be alike---but many will find problems and situations in common. The last chapter will contain suggestions for a possible recreational program for some of these churches surveyed. It will, I hope, point out one thing, and that is the necessity of a planned program embracing six to twelve months.

CHAPTER VI

YOUNG MEN'S CHRISTIAN ASSOCIATION AND YOUNG WOMEN'S CHRISTIAN ASSOCIATION IN SAN FRANCISCO

In the center of the Japanese community are two excellent organizations, one for the men and one for the women. These are the Y.M.C.A. and the Y.W.C.A. Both of them are now housed in excellent quarters. Of the two, the Y.M.C.A. is better equipped for a comprehensive recreational program. On the other hand, the Y.W.C.A. is equipped to accomodate girls who are temporarily out of work or who work in the city and have no place to stay. This function of accomodating the girls who are away from homes is a praiseworthy thing. The main floor of the Y.W.C.A. is devoted to a lounge and a large social room or a small gym where girls are able to play badminton and this room is equipped as a "little theatre." At the Y.M.C.A. we find an excellently equipped gymnasium for all types of recreation. Both of these institutions grew up to meet distinct needs in this community. The churches, lacking leadership about fifteen years ago, failed to grasp the significance and needs of the growing generation. Consequently many of the activities

which rightly belong to the church have been taken over by these organizations. This development is not the fault of any one group, we must recognize the fact that the Y's came into being and grew up at the same time the needs for some such agencies developed. Both of the Y's are overloaded with activities and are quite anxious to have the churches take over some of these responsibilities.

The Y.M.C.A. is excellently equipped for the type of work which is demanded of it. At the beginning of its mimeographed article which gives a description of the work that was done last year the following statement appears: "The Y.M.C.A. is motivated by the Christian spirit of fair play and helpfulness and endeavors to meet the needs and desires for recreation, wholesome play, mental advancement and spiritual growth of all types and ages served." Thirty groups and classes and five clubs (both local and outside) are using the building at the present time besides community organizations, church groups, and student clubs from high schools and colleges. Over two-hundred young men are handled by the Y in the eighteen and over age group alone. Among the activities and hobbies fostered are: golf (among the working older young men), basketball teams for the JAAU and the Japanese Industrial League, camera, radio, badminton, baseball, football, the sponsoring of a field and track meet for the Japanese youths of Northern California, swimming, archery, etc. The older young men also act as leaders of the younger boys under the care

of the Y.

On the social side of the ledger, the Y.M.C.A. noticed the need for the out-of-town girls and boys for a meeting place, have opened their doors to this group and have set aside one evening a week for them. At present the group seems to be interested in folk dancing and is devoting their evenings to this activity. It is planned to guide their desires to more constructive things and minimize their social desires---to reading groups, etc. The young men of the eighteen-twenty-four age commonly known as the Tuxis group, from time to time sponsors informal and more formal dances. To these come most of the young people of the community and if these are under supervision and guidance of leaders there will be no need for the churches to include dancing in their program. Both Y's seem to meet quite adequately the dancing needs of the community. There is also set aside an evening of mixed recreation where persons of both sexes can meet for fellowship and fun. It seems that every desire and interest of the young people are met by some one group fostered by this organization.

A notable work is being done by the Y for the Kibei group. It was noted that many who were of the transient type loafed around the streets of the Japanese community with no particular thing in mind. Many were seen loitering around pool-rooms and bars in this district. The Y could not let this condition go on, and machinery

was set in motion to help solve the many problems of these youths. A small number (about 15) have come under the influence of the Y. Noon meetings are being held for this group. It is hoped that out of this group a nucleus will be created that will help to attract other young men. Parties are held for them, many have been advised as to education, vocation, and other pertinent problems. The service the Y is rendering to this group cannot be overestimated. Slowly but advisedly the leaders are encouraging these young men to join a church so that their religious life can be developed. It is quite significant that the Y has asked one of the liberal pastors of the community to lead the boys. His influence will be felt for many years to come.

The development of leadership and a Christian character is the aim of the Y and the influence of the Y boys in the Japanese Youth Conferences of the churches can hardly be denied. The president of the Student's Club on the University of California campus has been for the past ten years a member of the San Francisco Y. Not only this but it has furnished the various churches with the highest type of Christian leadership. The influence the Y has been able to foster is a reward for all the efforts it has expended. It has been a tremendous influence in the uplifting of the general character of the community.

The Y.W.C.A. in its very attractive quarters is doing for the girls what the Y.M.C.A. is doing for the boys.

Among the activities it fosters are: badminton, flower arrangements, knitting, music appreciation, cookery, leather craft and other practical and cultural endeavors. A number of the girls over eighteen have extended their membership in the Girl Reserves regardless of the fact that they are beyond the age of this activity. The working girls have organized themselves into an Industrial League and are all actively engaged in the work of the YW. From among the ranks of this group come the leadership for the rest of the Y work. Leadership courses are supplemented by the training these girls receive at the Y conferences at Asilomar. The Y leadership is constantly urging these young people to become active members in a church organization. In both organizations, church membership is not required, but it is surprising the number of members who are active in one of the churches in the community. Two or three of them may be Buddhists, but because the Buddhists in San Francisco have a well-equipped, newly built plant, very few Buddhists join the work of the Y's.

Each organized group at the YW sponsors a dance during the calendar year. They are well chaperoned and well taken of ---measuring up to the standards of any church. Thus with the two Y's sponsoring dances which are well supervised the question of dancing in the churches does not present a problem. It would be well, however, to educate the young people the position that the church holds in regard to various forms of recreation, and to dancing in par-

ticular.

Here again at the YW the leaders are doing a notable piece of work with the Kibei girls. Though small in number they do constitute another group which do not fit in well with the rest of the groups that are sponsored by the Y. Their background like the boys is quite different and they need special attention. Vocational and educational guidance is important.

It has been spoken that the Japanese churches have failed to carry over some of the Japanese customs from Japan. It might be well to mention here that the YW tries to cultivate as much as possible the finer side of Japanese culture. Thus the Doll Festival for the girls on March, 3rd is observed. The intracacies of the Japanese dance or the "odori" is taught for those interested. Japanese "Noh drama" is studied. Another opportunity for the girls to be acquainted with Japanese art comes annually when the total membership puts on an entertainment for raising funds to send delegates to the various Y conferences on the Pacific Coast. Usually the program includes one Japanese play or some form of a dramatic art that is distinctly Japanese in "flavor." It is usually done to attract the patronage of the Japanese-speaking people, but it is also an excellent opportunity for the girls to become acquainted with Japanese manners and customs, language, and dress.

For the girls who are athletically minded, the Y usually sponsors a basketball team in the early spring and

enters into the Women's Athletic League. This year this was not done as the number of athletically interested girls was not enough. However this does not prevent large numbers of the girls taking advantage of what the YM offers in this field. For lighter forms of recreation the Y.W.C.A. is equipped for such games as badminton.

Both organizations close their doors on Sundays. Both feel that this is the day expecially belonging to the church. This is the day that the church can and should use to its fullest advantage. A beginning of cooperation between agencies is sensed in this move. Leaders of both groups are actively engaged in their respective churches. In later pages, the subject of cooperation among the different agencies will be discussed.

CHAPTER VII

LEADERSHIP TRAINING IN RECREATION

The Japanese churches have suffered greatly due to the lack of leadership. The quantity of the leaders is not lacking. We have many willing Japanese workers but conditions are not the same as they were about twenty years ago when there no church school due to the fact that there were very few Japanese children in this country. Now the young children have grown up, many have gone to college and to believe that the untrained leader will be able to hold these sophisticates is just wishful thinking. The future of the Japanese churches will depend upon the quality of the leadership they will be able to produce. Thus Knapp declares:

> It is generally recognized that the improvement of the church's program of religious education depends on the improvement of its leadership. So important a factor is the leader in the curriculum that the church may well set the development of leadership as one of the major claims on the program and resources.[1]

A number of the churches in this area are well enough equipped and indications are that a planned recreational program is recognized by all religious education leaders as an absolute necessity. Recreation as important as

---

[1]Forrest L. Knapp, Leadership Education in the Church (New York: The Abingdon Press, 1933), P. 11.

it is, is one of the last phase of the church's program to receive any attention. But it would not be too severe to state the Church will fall or continue to exist by its program along this line. Trained leadership is an absolute necessity if the church plans to launch a program of this type. The Japanese have been very slow to train their leaders. In most places, church school teachers, many of whom have graduated from college, are not trained in modern religious educational principles and methods. Happily during recent years there has been a movement toward the employment of religious education directors. These people are convinced that leadership training is very necessary, and an absolute imperative. Some of them have sent their teachers to the community teacher training courses. Occasionally a course in recreational leadership has been offered, but sporadic courses are inefficient and inadequate. For some time to come leadership training must be carried on by the individual Japanese churches. Japanese have to contend with longer working hours and it would be quite difficult to get the leaders out early enough to training classes offered by the American community. In San Francisco, the four churches can easily combine and offer leadership training courses not only in the field of recreation, but also in methods, curriculum, worship, and administration. As the recreational program in San Francisco will be a community project the leadership training likewise would be a community enterprise. Richmond (Nevada) Pas:

> No single church can conduct a completely successful program of recreation if its attitude is one of disregard for the programs being carried out by other institutions within the same community. There are points at which inter-church or other community relationships need to be considered.[1]

As far as one can determine, the Japanese churches will never be able to pay its leaders a salary outside the regular pastor. The leaders in the churches will have to come from lay volunteer members. The development of volunteer lay leadership is a function of the church which should not be lost sight of. It is the duty of the church to develop its membership in character and usefulness by offering them tasks that they are capable of performing. This is a form of Christian service---and this appeal of Christian service can be used well when a call is made for members to become leaders in some phase of the task of the church. For the sake of the progress of the church---these same volunteers must be willing to be trained in the field of their choice. Well-meaning, untrained leaders are all right, but they may be instrumental in retarding the growth of the church. The church should constantly keep from duplicating and competing with other institutions for leadership training as well as in any other field of endeavor.

In San Francisco where the churches are all in one community, one centrally located, well-planned series of courses would be best with all the churches cooperating. Probably it would be best if it was held at the Reformed

---

[1]Richardson, op. cit., p. 105.

Church because of its good equipment. The needs and practices of the other churches can quite easily be adapted. In the East Bay Area, it would be best to have each church give separate training for their own respective leaders.

What is leadership? A definition suggested by Wolf is:

> Leadership is that art, science, or gift by which a man is enabled and privileged to direct the thoughts, plans, and actions of his fellow-men, by honorable and legitimate means, for noble and altruistic ends.[1]

Knapp declares leadership to be: "the ability to share in guiding individuals and groups in their own highest and best development and in constructing a more Christian social order."[2]

As in other walks of life and especially in group work among religious and semi-religious work, the type of personality sought as leaders for the work in church recreation will be of a very high order. Adapting Dr. Knapp's statement that the best leaders are those who are in some degree scientists, philosophers, artists, prophets, priests, builders and Christians, we may be able to list how a recreational leader might be all of these.[3]

1. A scientist discovers truth and classifies it. Thus the leader after his training will know something about young people and how and why they act and react the way they do.

---

[1] F. L. Wolf, Leadership in the New Age (Rutland: Charles E. Tuttle Co., 1937), p. 1.

[2] Knapp, op. cit., p. 10.

[3] Ibid., p. 41.

2. A philosopher discovers truth and gives it meaning. He would seek for the motives. Not only would he recognize the necessity of play, but he will know why play is a necessity of play, but he will know why play is a necessity.

3. An artist discovers truth and pictures it in symbols. Thus the leader will see true beauty in the harmony of the group playing together and the beauty of a well developing healthy person.

4. A prophet sees what ought to be true, but is not and goes forth with a challenge to make it true. Again and again he will be challenged, prophets are always needed.

5. A priest discovers truth and leads his people to its source. The chief function of a priest is to meet the religious and spiritual needs of his people. Though the leader in recreation will not be so concerned in this priestly duty, nevertheless occasions will rise for spiritual guidance of his group.

6. A builder makes truth a living reality. He builds himself, he builds others or helps them build themselves, and he builds a new society.

7. A Christian is a specialist in the Christian program. He has some of the qualities of Jesus and is ever striving towards that goal to make himself more Christlike.

Following is a list of qualities that make people great leaders.[1]

1. Sincerity
2. Courage
3. Optimism
4. Judgment
5. Modesty and confidence
6. Idealism and practicality
7. Adaptability
8. Spirituality
9. Humor
10. Dependability
11. Loyalty
12. Initiative

---

[1]Wolf, op. cit. p. 70.

13. Foresight
14. Patience with honest effort
15. Sympathy for the other man's difficulties
16. Passion for accomplishment
17. Respect for the personalities of others
18. Fair play
19. Ability to pick men
20. Assignment of tasks
21. Enlisting cooperation
22. Inspiring enthusiastic effort
23. Sympathetic handling of men
24. Developing of group morals
25. Disclosing plans for the future
26. An increasing sense of the purpose of life

One of the principles we must follow is that some people are more fitted to do the work of leadership in recreational work than others. We need a special type of leadership in this field. A study of leadership training in recreation, if at all possible, should be held at a different time than the training course for church school teachers. The reason for this is that the function of the church school teachers is quite different from that of the recreational worker. Both aim toward the same goal, but through different techniques. If possible, recreational leaders should have no other responsibility. This is an ideal, and in the Japanese churches it probably will remain a goal for some time. Instruction for the church school teachers and recreational workers should be held at different times so that the leaders of both will come to understant the total function of the church. This would involve attendance in both classes. One may be held in the fall and the other in the spring. The program of training for recreational leadership leadership will embrace the following:

1. It will be continuous.

2. It will always seek to uncover latent leadership.

3. It will provide responsibilities equal to their capacities.

4. It will provide means of acquiring general bodies of knowledge and concepts.

5. It will develop specific skills. This will be conspicuous in the larger churches as the many tasks of large churches must be divided among many leaders.

6. It will be based on sound principles of teaching.

7. It must be creative in its emphasis.

8. It must motivate the service and growth of its leaders-to-be.

9. The elements taught in one series of a program should be organized into a unified whole.[1]

The leader of this training class must be a well-trained person, both in theory and practice. In all the large cities around the Bay Area there are a number of competent leaders who may be invited to offer a course on leadership training. Denominational headquarters usually have someone available who is qualified to give some such course. In a larger community such as San Francisco a community project could be planned, the group as a whole may ask a qualified person to give a series of lessons. When a decision has once been made to conduct a class, or course in training, a few essentials should be considered:[2]

I. Preparation of the teacher of the leadership course.
   A. He should have a basic knowledge of the Chris-

---

[1]Knapp, op. cit., p. 80. [2]Ibid., p. 123.

tian message and program.
B. He should have an extensive knowledge in his own field.
C. He should be equipped with a definite plan for his teaching.

II. Principles to be observed.
A. The consideration of the specific needs of the course and students. The answer to the question, just why the class has assembled?
B. The whole course must be a shared enterprise.
C. The use of recorded and unrecorded experience.
D. The teacher as a guide and a source of information.
E. The students should be led to increasing independence in initiating and carrying forward the sort of enterprise that will make for their own growth.

III. Methods of teaching.
A. When tested by the above principles the popular lecture method is unsatisfactory. This is especially true in the field of recreation.
B. It would seem that the combination lecture-discussion method would be the best, and then combined with the actual participation in sample parties and other directed recreational activity.
C. There will be assignments.

IV. Aim
A. To help the members of the class to formulate or improve their theory of recreation.
B. It should help the leader to analyze a given community and to plan a comprehensive program of recreation for it.
C. It should give experience to the class members in the construction and leadership of typical program units which can be included in their own schedule of recreational activities.

V. Outline: It is advisable that each member of the class be provided with an outline of the course.

VI. Procedure: Each leader must ahead of time outline the course he will give. He will decide to a great extent the length of the course and content, but with the needs of the student-members in the class always in mind.

To the knowledge of the writer there is not a Japanese church in the Bay Area which has conducted a course in recreational leadership. The Y's have done a great deal

along this line, but the recreational work as carried out in the Y's is different and should be different from that of the churches if duplication is to be avoided. Thus we are actually starting from the very beginning. Follow- is a suggested outline of what might take place in a six- two hours leadership course:

First session: Philosophy of play, or why we play, aims of Christian recreation. This will be a discussion type of a meeting. Among things to be discussed may be this important issue: should members only participate in the recreational program of the church. Definite conclusions should be made. Nature of Japanese young people should also be discussed.

Second session: Planning an athletic program for a year. In this session, desired outcomes in athletic participation will rise. If the church is represented by teams in competition--what will be its standards? The coaches' training, qualification as a Christian leader will be discussed. Emphasis should be on participation, sportsmanship and not on winning and championships. Elementary health and safety-first rules should be taught. Leaders will be taught how to detect fatigue, etc. The church is interested in the development of the "whole man."

Third session: The dramatic arts. Instruction will be given in the use of the various forms of drama. Many young people are seeking expression in drama, and the church must be able to meet this need by someone acquainted with how and what to produce. He may not know how to act, but he will know how to choose, caste, direct and administer the production of a play, how to use the various talents, and study the different types of the dramatic arts and its use among the Japanese.

Fourth session: Folk dancing and social dancing. This will be a practical session where rudiments of folk dancing will be taught to the prospective leaders. Also ways and means of having social dancing parties enjoyable for all, ways of breaking up "clickishness." Other ways and methods of "putting over" good dancing parties.

Fifth session: Parties, how to choose games,the

making of party favors and how and what to serve for refreshments. Planning parties.

Sixth session: A complete party under the direction of the teacher but completely planned by the students.

Much of the church's problem would be solved when a sufficient number of interested people will answer the call for leaders who are willing to become trained. Not only are we concerned about the present and the immediate future, but we are interested in a long-range program which will be one of several years. The early adolescent group is large in every church and they need immediate attention. In the immediate future we must try and encourage the present leaders of youth to feel their shortcomings and to seek some instruction. The prospective leaders of the future may be found in church school classes of older young people and in the congregation. An appeal to the church members will most likely bring results. New leaders may be enlisted by:[1]

1. Improving the general program of the church.
2. Challenging prospective workers to participate in a big enterprise.
3. By keeping the whole program before the church.
4. Securing pledges of service.
5. Holding individual conferences.
6. Conducting dedication or recognition service.

Leadership service and growth can be motivated by:[2]

---

[1] Bulletin 507 International Council of Religious Education.

[2] Knapp, op. cit., p. 93.

1. By showing persons the great needs which the church must meet.

2. Binding persons together in the fellowship of common cause.

3. Providing for association with great leaders.

4. Making clear the interesting possibilities in the leadership enterprise.

5. Insuring success in the first experience of leadership.

6. Showing a person where he needs to grow.

7. Providing practical means of improvement within easy reach.

8. The provision of a leadership education plan that deals with practical problems and situations.

9. Measuring and marking progress in growth, i.e., growth in ability to serve a cause more effectively.

There are various ways of training teachers and leaders. A choice to a certain extent depends upon the local situation and the needs of the particular church. In the field of recreation the method of apprenticeship and direct supervision would be the best. Individual conferences, and group meetings from time to time are the best methods. After a novitiate has directed his first recreational or social affair, the director may go into private conference with him and discuss in minute detail the good and bad points of the affair. Experience is the best teacher so they say. Occasionally the whole church staff of leaders should go to retreat and talk over the field of the religious education of the church and how the program of each division could be better correlated.

It would be an excellent idea, if the church could provide for the use of its staff of leaders a small but an adequate library. A volunteer librarian could be chosen from among the ranks of willing workers so she could keep an accurate account of the books and loans. It would be well for the library to be up-to-date in its materials as all the leaders have not the time or knowledge to go to places for information which he or she seeks. As much as possible the church must be ready to furnish such wants. Periodically reading courses could be conducted--not only in one particular field but in related fields. A book table with new books and periodicals for sale would be a good idea. It has been found that many leaders are quite anxious to purchase new books, but because they do not know what to purchase, their library is quite devoid of religious education materials and books. Each worker should be urged to keep a scrap-book or a file of materials ready for use. Those who lead parties should have a file of games, with the evaluation of each so that they may know in advance the probable success or failure of each particular game.

CHAPTER VIII

SUGGESTED PROGRAM OF RECREATION IN THE JAPANESE CHURCHES

Young people's method in the church must run much deeper than mere skills and devices by which to hold young people in the church. It must go deep enough to touch the inner nature of the church itself. It must inquire what sort of people these modern young folk are and what are the laws by which they grow and change. It must ask the question, "what can these two, the church and youth, together mean for the sake of something greater then either---the Kingdom of God?[1]

There are no short-cut panaceas that the church can use with its work with the young people. It is not a simple and easy task. It has no temporary or superficial purpose.

It involves the urgent enterprise of bringing maturing young people into contact with a divine power, that they may share in a divine purpose and thus aid in establishing in human society the transforming way of life which we name the kingdom of God. For these reasons this work must be rooted far down in the subsoil of the life of the church and of the world and not in the topsoil of superficial things. For there is a topsoil in the life of the church, a topsoil concerned with popular movements, clever and effective slogans, temporary campaigns, changing ideas regarding truth and methods. These are important, but not the most important. Our work with the young people should not be ways and devices with no higher or more permanent aim than "holding our young people in the church.[2]

---

[1] Percy R. Hayward and Roy A. Burkhart, Young People's Method in the Church (New York: The Abingdon Press, 1926), p. 13.

[2] Ibid.

Too great an emphasis in the past and even at the present time has been placed upon the older members of the church. The church must be willing to adjust its strategy from the older basis, in which the major amount of its time, money, and leadership has been given to serving matured life, to a new plan which provides for the nurture of maturing lives. This is expecially true among the Japanese churches where special campaigns are still carried on among the first generation. There are no gains to be made. On the other hand little attention is given to the young people as a whole and still less attention to their recreational needs. It is hardly to be wondered that in San Francisco, the Y's have taken over the work, while in the East Bay there are numerous athletic and social organizations. The young people of today offer a distinct challenge to the church itself. They challenge the church's willingness to grow and change.[1] To make play activities an asset in development of Christian character is the responsibility of religious education.[2]

> The records are full of Jesus' social intercourse with all sorts of people, rich and poor, saint and sinner. He accepted invitations to a feast; went to a marriage; sat down to dinner with hospitable Pharisees; was a frequent visitor at the house of Martha and Mary at Bethany. He had the instinctive human longing for companionship, which made him desire to have some of the disciples with him at the great crises of his life. In contrast to the Epicurean who makes pleasure the end of life, the teachings of Jesus yield a different emphasis which, while it validates pleasure, makes it secondary rather than a primary end. Jesus concentrated his attention on the establishment of the Christian

---

[1] Hayward and Burkhart, op. cit., p. 39.

[2] International Council of Religious Education, The International Curriculum Guide. Book I (Chicago, 1942), p. 104.

order in the life of the world, the Kingdom of God.[1]

> Christianity in the rich New Testament sense is irreconcilable with pious hobbies. It involves the whole width and range of natural life; its work, its art, its friendships, its amusements, penetrated and transfigured by the presence of the supernatural.[2]

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."[3] This principle should guide the Christian in the use of his money and the type of recreation he will choose. Our work in the church must be based on an enriched estimate of the worth of human personality.[4]

We must be cautious in our approach to this whole field. Thus Soares declares:

> We are in constant danger of losing the job and freedom of the play experience by allowing it to become subservient to ulterior ends. The intense development of competition concentrates attention on victories and prizes and provokes interest in betting. Play at its best is so satisfying that even victory is subordinate and stakes are at the most incidental.[5]

This is especially true in the basketball competition among the Japanese where the coaches of the various teams aim at victories. Victory in the JAAU means an intersectional game involving a trip to some other city. Consequently there is a tendency for each team and coach to concentrate on winning even though they may "accidentally"

---

[1]Richard Henry Edwards, Christianity and Amusements (New York: Association Press, 1922), pp. 38-41.

[2]F. R. Barry, St. Paul and Social Psychology (London: Oxford University Press, 1933), p. 94.

[3]Matt. 2:5. [4]Barry, op. cit., p. 110.

[5]Soares, op. cit., p. 100.

trip and injure another player. The church teams participating in the JAAU must somehow elevate the morale of the playing conditions of this group. Too, it has been urged that the playing day be changed from Sunday afternoon to some other week-day evening. Not only should the attitude of the participants be changed but the attitude of the spectators must be changed as well. Observations show those who act most unsportsmanlike in the galleries are those who profess to be Christian, attending Church Schools and young peoples' meetings.

The standards that the church will use will be the highest type possible. Gambling over the chances of the church teams' winning will be suppressed, not by edict, but through education. If the church and Sunday School are to get anything like the full moral value from such sports as basketball, they should have definite standards by which to decide eligibility to represent them, and these rules should be maintained.[1] Such standards should be higher than they usually are. When young people are eighteen or over, they should have been given the chance and education into church membership. In the last few years except for one church there has never been to the writer's knowledge a pastor's class where he could teach prospective members the meaning of church membership. The minimum requirement for team participation would be an active membership in a congregation. This principle should be strictly adhered

---

[1]Gates, op. cit., p. 108.

to, otherwise the church is defeating its own purpose. The coaches through leadership training courses should be taught the marks of a true Christian athlete, and should closely watch for unsportsmanlike display as well as errors in the technique of play and skill. The habitual practice of swearing and the use of profane language should be eliminated. One can be a regular "he-man" without resorting to profanity and the vulgar.

The first task in all the churches should be an appointment of a regular standing committee on recreation. Among the Japanese churches a committee of three would be sufficient. In the smaller churches perhaps one person would be acceptable. In the committee of three one person from the first generation ranks should be appointed and the other two from the ranks of the second generation, perhaps of different age groups. The pastor or director of religious education would be an ex-officio member of this committee. The emphasis of this committee would be on the eighteen to twenty-four age group. From within this committee the director or leader of social and recreational activities should be chosen. The first responsibility of the director is to formulate a clear conception of just what he proposes to do. Before beginning to carry out the plans formulated by his and the committee, a written statement of what he expects to accomplish should be submitted to the pastor and to the appropriate committees. No program should be inaugurated until it has been understood and

approved by those who are responsible for the entire work of the church. Social and recreational activities should be integral parts of the whole program of worship, study, service and play.[1]

In Oakland and the rest of the Bay Area this committee would go ahead and plan the recreational and social program for the church. In San Francisco the committee chairmen and the religious education directors plus the executive committees of the Y's would meet and form a cordinating council. I think the latter is very important because of the great need for coordination not only in the field of recreation but in other fields of life interests as well. Each group is losing time and effort in proportion to the length of separate, conflicting and duplicating process that is going on at the present time.

Following is the four-fold task of the person or persons in charge of recreation.[2]

1. He must first see the possibilities and needs in the situation; that is, he must define his objectives or make up his mind as to what ought to be done.

2. Then he must perfect or use without modification such organizations as are needed to achieve his purpose.

3. This done, his next task is to man the organization. As far as practible, it is his function to assign to all available workers tasks suited to their abilities.

4. Finally, as supervisor, he is responsible for seeing that the various recreational projects succeed.

---

[1] Richardson, op. cit., p. 75. [2] Ibid., p. 76.

A most common cause of error and ultimate failure is the habit of indiscriminate imitation, the adoption of a policy or of some certain activity because some other church has done the same thing with good results.[1] Every-one of the churches visited had some peculiar characteristics. The principle of individual differences apply to churches as well as to individuals. Effective activities of one church should not establish a criteria for others.

There should be no disposition on the part of anyone to lure the church aside from the path of its great duty, that of training children and young people, and older ones also, in the principles of religion and the practice of Christian living. Recreational facilities provided by the church are justified only by a clear vision of their vital relationship to religious life and character and of their direct value in the development of Christian virtues.[2]

Competition between churches is quite unnecessary. To avoid this competition and duplication, certain steps should be taken:[3]

I. Comprehensive study of the recreational needs of the youth in the community and of existing facilities for meeting those needs. In a city like such a study should be by all means be undertaken as a community enterprise by all the churches in cooperation.

II. The chief points on which information is needed are as follows:
A. How are the young people actually spending

---

[1]Gates, op. cit., p. 63. [2]Ibid., p. 1.

[3]Ibid., pp. 26ff.

their leisure time?

B. What forms of recreation and play predominate. Send investigators and visit various places of public and commercial amusement, such as parks, playgrounds, theatres, moving-picture shows, poolrooms, etc.

III. What facilities for play and recreation exist and what is their character?

A. Private facilities including clubs, Y's, Buddhist organizations, etc.

B. Commercial facilites.

C. Public facilities, maintained and conducted by the city, such as parks, playgrounds, schools, etc.

With the aid of the Japanese Association and like organizations, a survey should be made in each community of the Kibei situation. Every trans-Pacific ship arriving in San Francisco from Japan brings more of these people to our shores. What better gesture could be made than to have a group appointed by the church meet the boats and offer assistance to these wide-eyed, bewildered youths. Little things of consideration such as these will have a lasting mark on these young people. A follow-up system should be used so that each individual would feel that the church had a personal interest in him and his problems. The callousness and coldness of some Japanese are beyond description. Many Kibei youths have admirably caught the spirit of the church. In each church that a group of them is found, these youths have become valuable to the church as leaders.

After all the prolonged investigation, the church is now ready to build its individual recreational and social program around its findings. The findings are the

nuclei or starting off point. All this preliminary work is necessary if the church is going to attack its problem seientifically.

> A common criticism upon the methods of institutional work adopted by the church is that they are haphazard and scattering and that they fail to secure the best results by a proper adaptation of means to ends. The criticism is undoubtedly just, and the reasons for this defect are not hard to find. Too often the recreational program of the church results, not from any clear vision of the value of such work in religious education, or from thorough understanding of the needs of youth; on the part of the church as a whole or even of its responsible leaders.[1]

The following recreational and social programs the writer has suggested for the several churches will be an indication of what could be done. Most of the Japanese churches on the Pacific Coast will be able to find a close prototype within these pages. One caution, these recreational and social plans have been drawn up on paper and need changes and adaptation for actual use.

Tenth Street Methodist Church

We find at this church the best educational setup that could be found anywhere in this area. Its location in the community affords excellent opportunities for real service. I would caution one thing in regards to the practice of this church and that is that the recreational activities be geared into the church's program of religious education. From a superficial observation it seems to the writer that religious education is treading one path

---

[1]Gates, op. cit., p. 22.

while recreation seems to be on another. A program of mere "busy-work" will not attain for the church the desired ends.

Athletics

The most important athletic activity in this church is basketball. It should continue to be so, but on a different basis. The young people want basketball and with the excellent equipment there, it should not be denied. Standards for participation however should be lifted. By some method the boys ought to realize that they should contribute something vital to the life of the church from which they are receiving so much. They should be led to accept membership in the church and all the responsibilities that such an affiliation carries. A girls' basketball team likewise should be fostered and team membership determined by the same standard. Too, the thinking must be changed so that boys who are not so skilled but like to "feel" the ball should have an opportunity to play. If this standard be too Puritanical, it must be remembered that the church is operating a religious organization and not an athletic service club. The church's participation in the JAAU competition should bring the activity level to a higher standard, and result in the abolition of Sunday playing, not because one should not play on Sundays but because it interferes with the church work on this one valuable day. It would seem more profitable if the teams could withdraw

from the JAAU and join the city church league in Oakland. The latter move would afford the boys a valuable contact with other Christian youths where playing might or should be on a higher level. It would bring about contacts with youths of other nationalities which on the whole is sadly lacking in the life of an average Japanese youth. Whatever the choice, emphasis should be shifted from victories and cups to character and better Christian living. We might ask this question, are "illegal" practices that are encouraged on the basketball court tend to encourage youth circumvent the law as much as possible?

For the balance of the year emphasis on atletics might well be removed, with the gymnasium opened on Wednesday evenings for all the young people who desire a "good work-out." I think it is an excellent idea to keep the gymnasium opened to the Japanese in the community.

Social Activities

Because of its excellent equipment something should be done for the young people along strictly social lines. It would be well, due to the central location, to hold recreational and social activities on week days. Provisions should be made for some social dancing in the program of this church. For most of the young people there are no places where this desire is adequately met. College dances are usually opened to the public, but very few take advantage of these. As a whole since this group is a working

group and is not very active in other organizations this approach may be quite fruitful. Above all, whatever is planned, the young people over eighteen and over should be reorganized and made an active part of the church.

To complete its program, the church because it is the only agency in this area should foster hobbies and interests groups. Camera, nature, radio, music and other interests should have some attention. Excellent opportunities are provided in the annual operetta the young people present. Various and sundry talents are needed from directors, singers, actors, musicians, dancers, carpenters, electricians and artists; all should be used and none overlooked. The Thursday evening forums now being held are splendid opportunities for those who like to discuss prevailing interests. The annual retreat to the Santa Cruz mountains held over the Memorial Day holiday is something to be recommended. However, the instruction should be more fundamental and basic. Here is a splendid opportunity for the pastor or the religious education director to be among a small group of boys and girls discussing such questions as church membership, importance of religion, the place and meaning of sacraments, and what constitutes a religious life. A beautiful, symbolic service should end the retreat---perhaps a service around the picture of Holman Hunt's "Light of the World." Many of the youths of this age have grown without once partaking of the Sacrament of the Lord's Supper. Such time as this provides excellent

opportunities for the holding of this Sacrament in a setting where it will have special significance.

Independent Congregational Church

At this poorly equipped church the program will be approached quite differently. Most of the members live too far away for any extensive recreational program to be carried out in a practical manner. This church is definitely not a community church. Because the church is small, it will be easier to correlate the educational function of this phase of the work with the general plans of the organization. The social program of the group over twenty-one is adequate. Most of them are so actively connected with the responsibility of the church, that a social program would be an added burden. Occasionally parties are held, but only when there is a feeling of need for them. It should remain in this manner. However, for those who are over sixteen this is not the case. As soon as possible this age group, which is predominantly girls should be organized and an extensive program be provided for them.

Athletics

If possible, the church should rent a gymnasium in a near-by school one night a week, or ask the Tenth Street Methodist Church for the use of their gymnasium on a certain evening. There are enough young people over sixteen who are interested in having a "work-out" some

evening during the week. This will be especially true at the end of this school year when many of the young people will graduate from high school, thus losing contact with, and more specifically with the recreational facilities provided through the public educational system. If this is not possible, the small basketball court outdoors on the church grounds should be lighted, and with the addition of a badminton court for which there is room, an excellent beginning will be made, at least for the duration of the warm summer months. If there are enough girls interested, a basketball team should be organized and one of the young men who has had excellent training in basketball could be asked to coach them. The emphasis would be on the benefit one would receive from such participation and not on competition alone. It would be well to organize the boys of the thirteen to sixteen age group not only for athletics but for other activites of the church and , as soon as possible made to feel that they are a part of the work of the church.

Social and Recreational Program

Again in the social side of the task, the group which will receive the immediate attention will be those over sixteen. In fact every phase of the church's life should center around this group as it is very weak. Monthly parties should be given, perhaps teas at the homes of various leaders and members. As much as possible it would be

best to try and assimilate the boys in this group, but they are a slow group to mature. Dancing and novelty parties, anything the girls desire within reason should be tried. The girls and boys of this age group must be made conscious that the church is vitally interested in them and is concerned about them. Hikes, hobbies of all sort and any other interests should be on the program of this age group. Perhaps the best way would be to have a questionnaire mimeographed and given to each girl and boy of this group.[1] The recreational program of this age group will be a means to an end. It will not be a bait: the young people are in attendance at the church school, but need organization to be made an effective part of the church. The great mission of the church should never be forgotten.

San Francisco Churches

In San Francisco, we find an entirely different situation. All of the churches in this area are typically of the community type. The place of church union is not the special interest of this study, but some united effort is needed to solve the problem of recreation in this area. In the first place, a permanent coordinating council should be set up embracing the Y's and the various Protestant churches. All community activities of the several churches and similar institutions should be referred first to this body. It should meet regularly and at the beginning of the

[1]See appendix.

year a definite program should be set-up. Especially would this be true in the recreational program of this community. Recreation in this tightly knit area is definitely a community affair. A step towards cooperative efforts has been in effect for the last three years in a union evening service on Sundays by the young epople of the four Protestant churches. The Young Peoples' Council was formed in the early summer of 1937 in order to bring together the youths of the churches during the summer of that year. Each summer since 1937 the council has functioned to unite the spiritual forces of the young people. This is a good beginning toward a more cooperative movement in other fields of church endeavor.

Athletics

For the San Francisco churches, a heavy type of a athletic program will not be necessary, because the Y.W. and Y.M.C.A. are caring for this field of work. The standards of the Y's are high and their programs are not contrary to the aims and interests of the church. The Y.M.C.A. should as heretofore carry the brunt of the athletic program for the young people. The various athletic activities the YM is carrying on should be continued. But there should be more emphasis on clean sportsmanship rather than victories. The Y.M.C.A. too, should be instrumental in lifting the JAAU to higher level. The sports program should interfere as little as possible with the activities

of the church. Sports should not only be an end in itself but a means to an end. The Y's shall insist that the best religious education can only be acquired at places where religion is its primary interest, the church. Thus the customary Candlelight Service on Easter evening should be transferred to the churches. Religious education is now on such a high plane in the churches in San Francisco, that it would be a great loss if they are deprived of this one great day in the Christian tradition. As practically all of the Girl Reserves are members in one of the churches in the community, the taking over of this function by the church is a legitimate one. A dedicatory service could be well-worked out if the church had this one night with the young people. A last argument would be that it would be far better if this candlelight service was held at one of the churches, in a sanctuary where a distinct worship experience could be fostered and forthcoming. If there is a demand for a service of this type, how much better it would be for the Y's to suggest that the churches take it over where the leaders are trained for such work. This would be an excellent opportunity for some community planning. The leaders of the Y's must constantly urge their members to attend some one church regularly. The Y leaders themselves must take the initiative and participate fully in the activity of the church of their choice. All the churches and the Y's are interested in the realization of better Christian character of all in the community. Each agency has its task to

fulfill and should strive to fulfill it to the best of its ability.

No definite plan can be suggested. This can only come out of a series of meetings of the coordinating council that I suggested earlier. The athletic needs of all the young people must be met. This will mean that a non-competitive athletic program will be drawn up for those who seek nothing else but to "limber up." It may be wise to center all the athletic activity of this community at the Y.M.C.A. It would seem that this would simplify matters greatly. At the Reformed Church where there is volley-ball equipment, the leaders could continue the practice of opening the courts some week-nights during the summer. An evening could be selected when the Y.M.C.A. building would not be available. A continuation of this program by the Reformed Church might meet the needs of many who could not come out on any other evening. No doubt the needs of a large group would be met in this manner. This method is not duplicating the community program at the Y.M.C.A., but merely supplementing it. Whatever the case, every item on the athletic program will be a result of very careful study and examination.

Social Activities

Social activities as well as the athletic activities must be a result of the careful study of this community committee. Here in this community, social dancing will

be confined to the Y's. It should be under supervision, and guidance of the character and religious leaders of the community, to insure wholesome enjoyment of such parties. Care should be taken that this type of a social program will not interfere too greatly with the Sunday morning services. Thus parties should be held whenever possible on Friday evenings. Informal parties of folk dancing and games should be under the auspices of the churches. The "coordinating council" should also plan social activities of the working girls and boys, whose homes are not in San Francisco. The Reformed Church for example has an attractively furnished room where informal gatherings could be held. Visits, Chinese checkers, community singing, parlor games and many other diversions could be enjoyed. These types of gatherings do not take a great deal of planning, but the results will be most gratifying. Such functions the church could well afford to do. The atmosphere could not be any better.

The churches must turn their immediate attention to the social needs of the Kibeis. The churches should have met the needs of this group long ago. The bringing about wholesome social attitudes of the Kibeis is the task of the church. In this, the second generation Niseis must help the church, and in every manner possible the Kibeis should be made to feel at home. The two groups will gain a great deal by becoming friendly, instead of being suspicious of each other. Perhaps the work of the Kibeis could be centrally located at either the Ford Home or at Christ Church.

The teaching of English to the Kibeis will still be the function of the Y until most of these youths enter the public school system in San Francisco. These social functions which the Y's have temporarily assumed should as rapidly as possible be taken over by the churches where they rightly belong, because the Y's are overtaxed.

These suggestions will not mean that all the social activities will be done in this joint manner. Provisions should be made for other parties in the individual groups. These will be planned by the individual churches as they will know their own needs. This discussion is primarily meeting the recreational needs of the community. Hikes, picnics, outings of one kind or another will probably be carried on by the individual church.

It was very interesting to note that the executive secretary of the Y.M.C.A. suggested the churches might sponsor some sort of a dramatic organization for those young people who are interested in drama. An important contribution is being made in religious education by the use of drama. Plans should be drawn up of the feasability of starting just such an organization. If correctly guided, the dramatic urge of the young people would produce worthwhile ends. The council should be always on the outlook for the desires and the needs of the young people. It should never forget its ultimate objective however. Quality and not quantity should be its goal.

Leadership Training

The leadership training will be a function of the coordinating council. The Y program of leadership training should be carefully studied, and supplemented wherever necessary. It would be wise, to have all the leaders in the community under the supervision of this group. The Y's will probably demand that its leadership course should be taught to all. Thus a group of qualified leaders may be developed. With careful training, the leaders will be qualified to direct any group as far as character requirements are concerned. Both the churches and the Y's need the highest type of leaders. Out of this group will emerge the leaders who, under direction, will aid in the guidance of the community recreational functions and the smaller social affairs of the individual churches.

The Japanese churches and the Y's have a huge task ahead. The environment and the general character of the community is not at all desirable from the standpoint of growing Japanese youths. The religious and moral training of young people become all the more important. The character building agencies and the churches must not fail in this task.

Conclusion

Out of this study of recreation in the local Japanese church, it is hoped that there will arise a growing

conviction among the leaders of the churches of the great need of a planned, recreational program. A well organized recreational program will not succeed unless the church is staffed with trained leaders. We need study and more study to meet the complexities of the age in which we are living. For every activity in which the church participates, they must have leaders. Leaders who are sought, are leaders who are not only trained in the particular skills involved, but trained and developed spiritually and religiously as well.

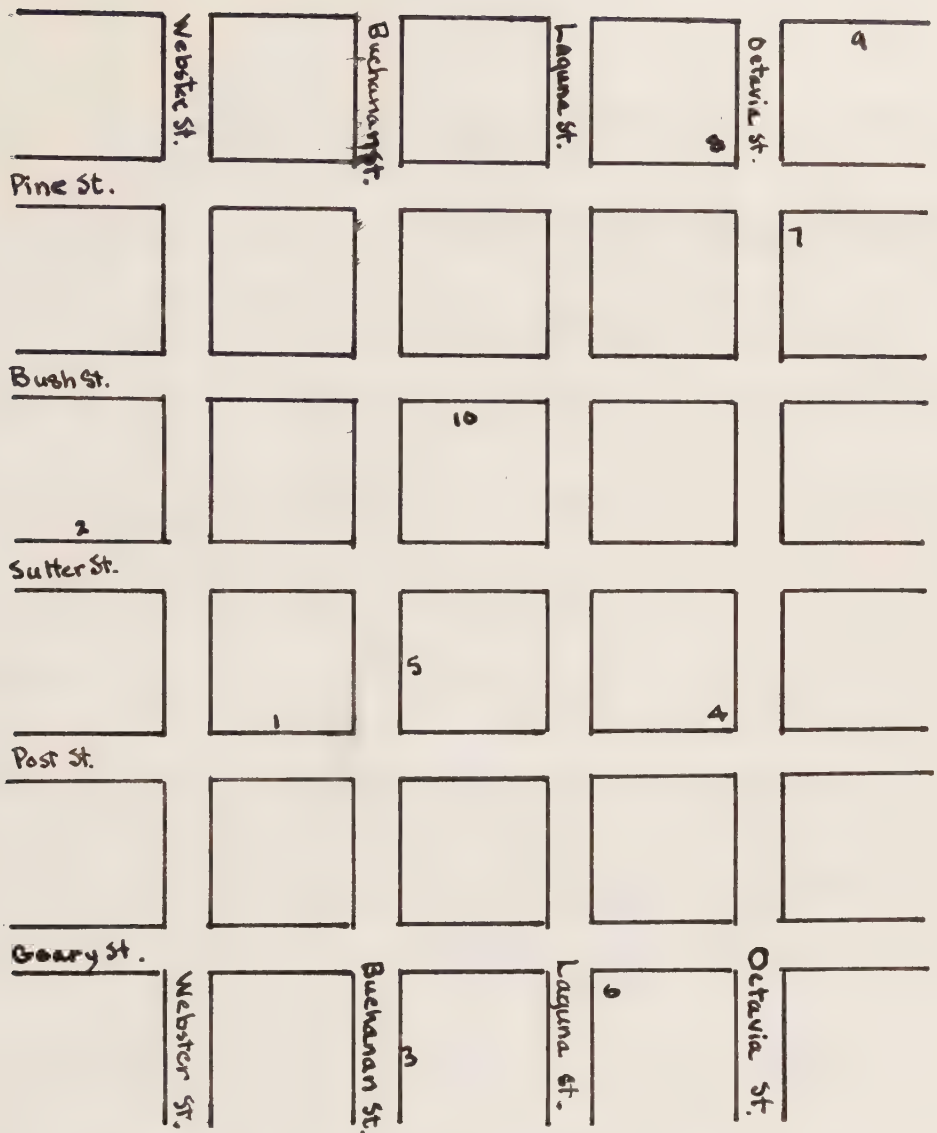
Nothing has been said of the lack of equipment in the smaller churches. As rapidly as possible, necessary equipment should be built or purchased. It is dangerous to use the sanctuary as places for dancing, dinners, parties and then for worship services as well. The idea of the Episcopal churches to have a room set aside for worship alone is an admirable one. Each function of the church should have, if at all possible, a separate room.

The Japanese churches on the whole have not been able to keep up with the needs of the young people. The young peoples' movement has come from the young people themselves. Too long has the emphasis of these churches been upon the first generation. They have been concerned with the increasing of the membership roll among the adults, and have failed to recognize that the church of the very near future will depend upon the second generation. There is a crying need for more attention to be given to the young people. They should not be left alone to shift around for

themselves. This work must be carried on with vigor and energy, even at the expense of the adult work. The method will be greatly changed, for it will be based upon sound educational and scientific lines. Within the total work of the church, there will be provisions for some recreation which will in some degree, fill the needs of all normal young people. We must always remember that the Church is a unique organization whose chief interest is the development of Christian personalities.

NAME OF CHURCH	REL. ED. DIRECTOR	NO. OF YOUNG PEOPLE	GYMNASIUM	SOCIAL ROOM	PING PONG TABLE	PLANNED RECREATIONAL PROGRAM
EVANGELICAL REFORMED	YES	35	YES	YES	YES	MODIFIED
CHURCH OF CHRIST	NO	36	NO	YES	YES	NO
FORD HOME	YES	50	NO	YES	YES	SUNDAY EVENING PROGRAM
10TH ST. METHODIST	YES	60	YES	YES	YES	YES
HARRISON ST. METHODIST	NO	—	NO	NO	YES	NO
UNITED CHURCH	YES	90	NO	NO	YES	NO
FREE METH-DIST	NO	25	NO	NO	YES	NO
INDEPENDENT CONGREGATIONAL	NO	20	NO	YES	YES	NO

TABLE SHOWING RESULTS OF SURVEY



Agencies in the Japanese Community in San Francisco

1. Reformed Church
2. Y.M.C.A.
3. Y.W.C.A.
4. Christ Church
5. Episcopal Church
7. Salvation Army Home
7. Buddhist Temple
8. St. Dorothy Mission (Catholic)
9. Japanese Home
10. Kimmon Gakuen (Japanese Language School)

BIBLIOGRAPHY

Barry, F. R. St. Paul and Social Psychology. London: Oxford University Press, 1923.

Bower, William Clayton. The Church at Work in the Modern World. Chicago: University of Chicago Press, 1935.

_____. Curriculum of Religious Education. New York: Charles Scribner's Sons, 1925.

Beaven, Albert W. The Local Church: Its Purpose and Program. New York: The Abingdon Press, 1937.

Busch, Henry M. Leadership in Group Work. New York: Association Press, 1934.

Cabot, Richard C. What Men Live By. Boston: Houghton Mifflin Co., 1914.

Dickerson, Roy E. So Youth May Know. New York: Association Press, 1930.

Dimock, Hedley S. Rediscovering the Adolescent. New York: Association Press, 1937.

Edwards, Richard Henry. Christianity and Amusements. New York: Association Press, 1922.

Everett, Walter Goodnow. Moral Values. New York: Henry Holt & Co., 1918.

Gates, Herbert Wright. Recreation and the Church. Chicago: The University of Chicago Press, 1917.

George, William Reuben. The Adult Minor. New York: D. Appleton-Century Co., 1937.

Gulick, Luther H. A Philosophy of Play. New York: Association Press, 1920.

Harbin, E. O. Recreational Materials and Method. Nashville: Cokesbury Press, 1931.

Hayward, Percy R., and Burkhart, Roy A. Young People's Method in the Church. New York: Abingdon Press, 1933.

Meaton, Kenneth L. Chapters [illegible]. Chicago: The University of Chicago Press, 1929.

Hollingworth, Leta S. The Psychology of the Adolescent. New York: D. Appleton and Co., 1928.

Hunter, Allan A. Out of the Far East. New York: Friendship Press, 1934.

Ichihashi, Yamato. Japanese in the United States. Stanford University Press, 1932.

Jacks, L. P. Education through Recreation. New York: Harper Bros., 1932.

Kawakami, Kiyoshi K. American-Japanese Relations. New York: Fleming H. Revell Co., 1912.

Knapp, Forrest Lamar. Leadership Education in the Church. New York: The Abingdon Press, 1933.

Leiffer, Murray H. City and Church in Transition. New York: Willett, Clark & Co., 1938.

McDougall, William. The Group Mind. New York: G. P. Putnam's Sons, 1920.

Mayer, Herbert J. The Church's Program for Young People. New York: Century Co., 1925.

Mitchell, Elmer D. and Mason, Bernard S. The Theory of Play. New York: A. S. Barnes and Co., 1937.

Moxey, Mary E. Leadership of Girl's Activities. New York: Methodist Book Concern, 1919.

Nitobe, Inazo. Bushido: The Soul of Japan. New York: G. P. Putnam's Sons, 1907.

_____. The Japanese Nation; Its Land, Its People, and Its Life. New York: G. P. Putnam's Sons, 1912.

Palmer, Albert W. Orientals in American Life. New York: Friendship Press, 1934.

Pangburn, Weaver Weddell. Adventures in Recreation. New York: A.S. Barnes and Co., 1936.

Powell, Warren T. (ed.). Recreation for Church and Community. New York: The Abingdon Press, 1938.

Reisner, Christian F. Social Plans for Young People. New York: The Abingdon Press, 1938.

Richardson, Norman E. The Church at Play. New York: The Abingdon Press, 1922.

Riggs, Austin F. Play: Recreation in a Balanced Life. New York: Doubleday, Doran and Co., 1935.

Soares, Theodore Gerald. Religious Education. Chicago: University of Chicago Press, 1928.

Stock, Harry Thomas. Church Work with Young People. Boston: The Pilgrim Press, 1929.

Steiner, Jesse F. Americans at Play. New York: McGraw-Hill Book Co., 1933.

Swift, Arthur L. Jr. New Frontiers of Religion. New York: The Macmillan Co., 1938.

Thompson, James W. Handbook for Workers with Young People. New York: The Abingdon Press, 1922.

Wegener, A. D. Church and Community Recreation. New York: MacMillan Co., 1924.

Wolf, F. L. Leadership in the New Age. Rutland, Vermont: Charles E. Tuttle Co., 1937.

UNPUBLISHED MATERIALS

Bulletin 507. International Council of Religious Education.

Christian Quest Pamphlet, Number 7. Youth and Recreation. Prepared by Warren T. Powell for the Committee of Religious Education for Youth. Approved by International Council of Religious Education, 1927. St. Louis: Bethany Press, 1928.

International Council of Religious Education. The International Curriculum Guide. Book One, Chicago, 1932.

Smith, Charlotte Bess. Religious and Moral Attitudes of the Japanese Toward Women in Changing Japan. Unpublished M. A. dissertation, Pacific School of Religion, 1938.

SPECIAL BIBLIOGRAPHY

Parties, Socials and Games

Bancroft, Jesse H. Games (for Playground, Home, School and Gymnasium). New York: The Macmillan Company, 1909.

Depew, Arthur M. Cokesbury Party Book. Nashville: Cokesbury Press, 1934.

_____. Cokesbury Game Book. Nashville: Cokesbury Press, 1934.

Geister, Edna. Geister Games. New York: Richard R. Smith, 1930.

_____. Let's Play. New York: George H. Doran, 1922.

_____. Ice Breakers. New York: George H. Doran, 1932.

Harbin, E. O. Phunology. Nashville: Cokesbury Press.

Lorphin, Nina B. Pool Tunes for All Times. New York: Samuel French and Co., 1929.

Mason, Bernard S., and Mitchell, Elmer D. Active Games and Contests. New York: A. S. Barnes and Co., 1937.

_____. Social Games for Recreation. New York: A. S. Barnes and Co., 1937.

Rohrbough, Lynn and Katherine. Games We Like Best. New York: Harper and Bros., 1931.

_____. Handy. Revised edition. Delaware, Ohio: Church Recreation Service, 1937.

_____. Handy II. Revised edition. Delaware, Ohio: Church Recreation Service, 1937.

White, Muriel. "All-the-Year-Round" Activities for Young People. St. Louis, Missouri: Bethany Press, 1928.

Young, C. P. Games and Stunts for All Occasions. Philadelphia: J. B. Lippincott Co., 1935.

Folk Games and Dances

Bowers, Ethel. Musical Mixers and Simple Square Dances. New York: National Recreation Association, 1937.

Burchenal, Elizabeth. American Country Dances. Boston: Schirmer Music Co., 1934.

_____. Dances of the People. Boston: Schirmer Music Co., 1934.

_____. Folk Dances and Singing Games. Boston: Schirmer Music Co., 1933.

_____. Folk Dances from Old Home Lands. Boston: Schirmer Music Co., 1935.

Crampton, Dr. C. Ward, The Folk Dance Book. New York: A. S. Barnes and Co.

_____. The Second Folk Dance Book. New York: A. S. Barnes and Co.

Hinman, Mary Wood. Group Dances. New York: A. S. Barnes and Co.

Rohrbough, Lynn (ed.). Kit 44-Singing Games from the South. Delaware, Ohio: Church Recreation Service.

_____. Kits O, P, and T from Handy II. Delaware, Ohio: Church Recreation Service.

Dramatics and Stunts

Clark, Barrett H. How to Produce Amateur Play. Boston: Little Brown and Co., 1930.

Eastman, Fred and Wilson, Louis. Drama in the Church. Chicago: Willett, Clark and Co., 1933.

Hobbs, Mabel Foote. Play Production Made Easy. New York: National Recreation Association, 1933.

Miller, Catherine A. Stunt Night Tonight. New York: Doubleday, Doran and Co., 1928.

O'Hara, F. H., and Bro, M. H. A Handbook of Drama. Chicago: Willett, Clark, and Co., 1938.

Overton, G. Dramatic Activities for Young People. New York: The Century Co., 1927.

Strouse, A. H. Outdoor Stunts. Lakeside, Ohio: Arthur Strouse Publishing Co., 1926.

Group Singing and Folk Songs

Bantock, G. One Hundred Folk Songs of All Nations. Boston: Ditson Press.

Dykema, P. W. (ed.). Twice 55 Community Songs. 3 sets: Brown Book, Green Book, and Red Book. Boston: C. C. Berchard and Co.

Rohrbough and Rohrbough. Kit J of Handy and Kit V of Handy II. Revised. Delaware: Church Recreation Service, 1937.

Puppets and Puppet Plays

Everson, F. M. How to Give Puppet Plays. Chicago: Beckley-Cardy, 1929.

Green, D. S. Puppet Making. London: Studio, 1935.

McParlin, Paul. Puppet Heads and Their Making. Chicago: Inland Press, 1931.

Reighard, C. F. Plays for People and Puppets. New York: E. P. Dutton, 1928.

End of

Recreation for young people in the Japanese church

Bound volume is continued by

The relationship between Christianity and the thought of Gandhi

The philosophy and the practice of peace education

Search by title on archive.org to continue reading this collection of Pacific School of Religion Theses from 1940,
call number Thesis Cage 1940 v.1